

THE CHRISTIAN

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Photo by Lambert



GOING ALONE - TOGETHER Ray W. Wallace
SIX PATHS TO THE PRESIDENCY Feature Article

Comforting Words of Jesus

by John H. Boos

IN THE Book of Ecclesiastes 12:13, we find these words: "Fear God, and keep his commandments; for this is the whole duty of man." And throughout the Old Testament books those of old were repeatedly admonished to FEAR God. What comfort could anyone receive by being AFRAID of God? In the New Testament the word "fear" was changed to "love."

When our Lord and Savior, Jesus Christ, came into the world and began his ministry, the Pharisees asked him: "Teacher, which is the great commandment in the law?" Jesus answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, you shall love your neighbor as yourself." (Matt. 22:37-39.)

We see here that the two greatest commandments of God place the emphasis on LOVE—love God, love man.

What a comforting thought to know that God loves us and is willing to forgive us our every trespass, and bless us, if we love him and trust in His word. The parable of the Prodigal Son gives us this assurance.

Jesus was the most lovable, most tenderhearted and the most forgiving man ever to walk among men. He prayed the Father to forgive those who nailed him on the cross; who tortured him

After a lifetime in the newspaper business, 85-year-old Mr. Boos was licensed to serve as a Christian church minister. He lives in Wentzville, Mo.

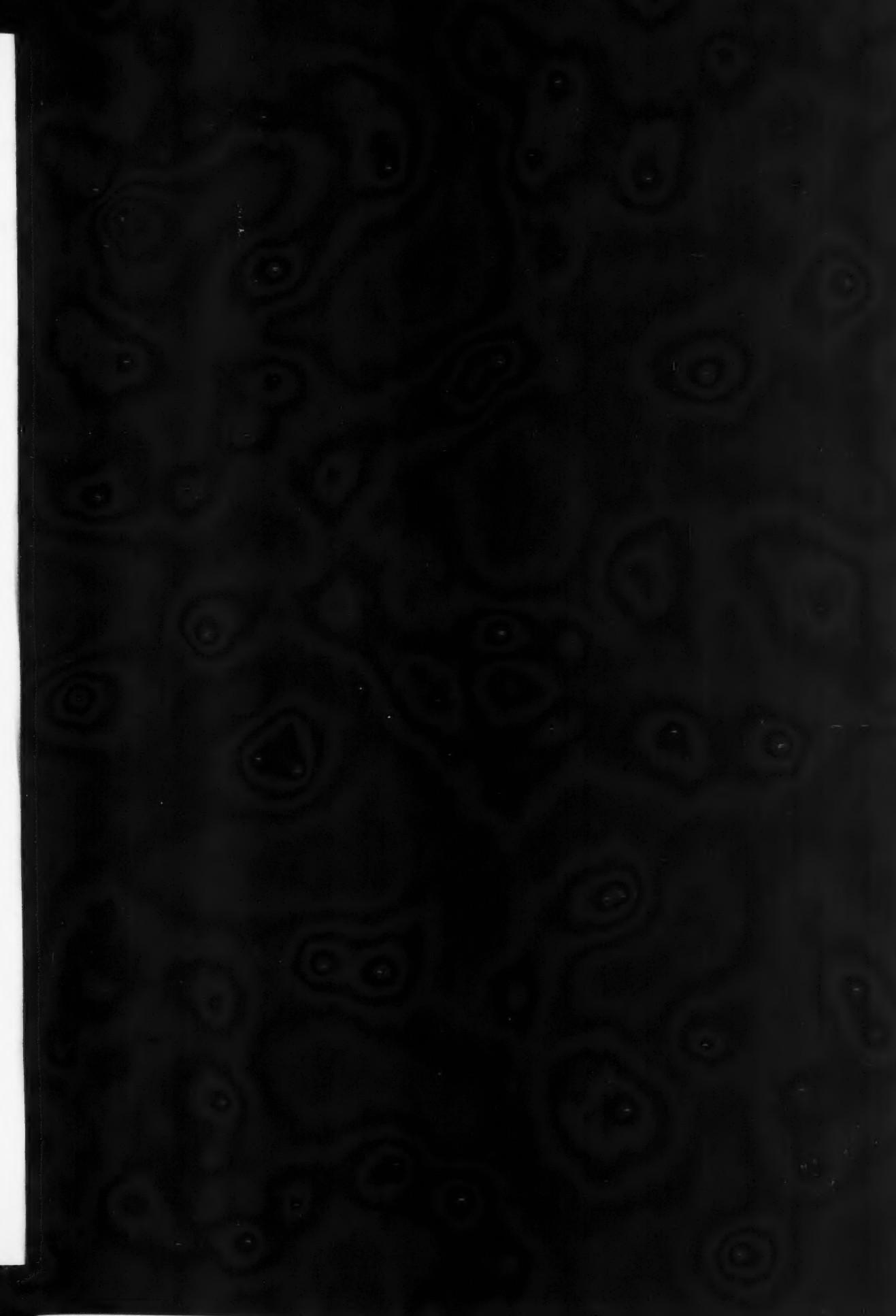
A Faith to Live by

and reviled him. He trod the highways and country sides preaching the gospel of salvation, and he healed the sick, the blind, the lame and those possessed of evil spirits—and to the poor he brought words of comfort and cheer.

He taught us how to live, how to love, to pray and to serve and forgive—and how to die. He died for our sins on the cross of Calvary and arose again the third day, as foretold, and ascended into heaven before the eyes of his disciples—our proof that he was the Christ, the Savior of the world, and that we, too, may have life everlasting through his name. Fear was banished from this world. Jesus told Jairus, the ruler of the synagogue, whose daughter had died (Mark 5:36): "Do not fear, only believe"—and he brought the little girl back to life.

Bible readers will recall the many comforting words of Jesus spoken to those in sickness, sin or despair: "Fear not," "Be not afraid," "Be of good cheer," and "Come to me all who labor and are heavy laden, and I will give you rest" (Matt. 11:28). However, we treasure especially the words of comfort and peace of mind Jesus uttered that last night in the upper room (John 14:1-3): "Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many rooms; . . . I go to prepare a place for you, . . . I will come again and will take you to myself, that where I am you may be also."

Thank God for the gospel of Jesus Christ—our guide to heaven. Yes: "What a friend we have in Jesus." What a wonderful faith to live by.





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November Treasures

At first glance all I see is this:
A leaden view with squalls of
snow,
Gray skies and meadows now
grown sere
Where lavish wildflowers used to
grow.

Yet suddenly the sun shines
through,
A flock of wild geese faintly cry,
Some alder berries flaunt their
red
And rose haws flame as I walk
by.

Here is gay, orange bittersweet
To add some color by the way.
November has its treasures, too,
God's gifts to cheer a late fall
day.

—Louise Darcy

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TOWARD A BETTER CHURCH

by Samuel F. Pugh

Trends in Worship

AT TIMES changes come with tremendous upheaval and loud declaration. They take lives, leave scars and make headlines. At other times, changes come so slowly and so gradually that only the alert are aware that things are not as they always were.

By the more gradual process changes have come in the way we worship and the emphasis the churches are placing upon the importance of worship. If you were asked to set down some trends in worship among the Christian Churches (Disciples of Christ) what changes would you feel to be worthy of note? Is the way of worship any different from twenty years ago? Are some congregations leading out and others resisting change?

For what it is worth we set down some trends within our brotherhood that seem to the writer to be significant.

1. There is a new interest in worship, an awareness that worship could be more meaningful to our people and a willingness to discuss objectively any issue that may come to attention.

2. Worship services in many churches are more formal than a few years ago. There is a growing acceptance of ritual and of a printed order of service. More ministers wear robes, and most choirs now make the wearing of robes a regular practice. A great many congregations use the symbol of the cross in the chancel or on the Communion table, a practice frowned upon a generation ago. Christian symbols in general are being used far more widely than a few years ago. The quality of music

(hymns and anthems) is much improved.

3. Laymen are playing a far greater part in the services of worship than ever before. They are members of the department of worship which, with the pastor, plans and seeks to improve the worship services of the entire church. On occasion laymen read the Scripture, offer the prayers and deliver the sermon. They share in the service as worshipers rather than spectators. Although some ministers usurp the leadership responsibilities for worship, many others deliberately train laymen to perform the various privileges of worship leadership.

4. There is a new concern for relating the forms of worship to theological interpretation. Every act or tradition must be based upon a sound reason. The architecture of the church building itself must be based on more than clever design. The Communion is central in importance, therefore it is central in position. A center aisle allows the worshiper to see the communion table as he enters the sanctuary. The choir does not "perform" but rather it has a part to play in making the worship service meaningful to all. Therefore it need not be seen but takes its place at a point no longer central. Every part of the service is based on a belief generally accepted by the worshipers.

5. More books and worship materials are now being produced than at any time in the history of the Disciples of Christ. Beginning with *Christian Worship—A Hymnal* and followed by *Christian Worship—A Service Book* by G. Edwin Os-

born a number of volumes including the following have appeared: *This Sacred Hour* by Bruner; *The Elder at the Lord's Table* by Toler; *Ministers' Manual* by Hutton; *At the Lord's Table* and *At the Lord's Treasury* by Buck; and the *Spiritual Life Pamphlet* series (now in preparation).

A program planning manual on worship is being used by hundreds of Christian Churches, a new sound filmstrip seeks to help worship departments understand their work, spiritual life conferences are influencing several hundred church members each summer, national staff members prepare "state worship file" each year to assist state worship committees in their planning.

To many people the changes mentioned are a wholesome evidence of progress, but to others something of the joy, congeniality and spontaneity of the old-time religion has been taken away. Whatever its reaction a congregation should be aware of the changes and be open minded enough to evaluate them objectively.

Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, Indianapolis, Ind.

Church Chuckles by CARTWRIGHT

"I'm preparing a sermon for those who CAN pay their pledges and won't. What's the ecclesiastical equivalent for 'stinker'?"

by Ray W. Wallace

Minister, First Christian Church
North Hollywood, California

On Going Alone - Together

HISTORY has always played a significant role in the life and preaching of our brotherhood. And this concern with the past is never more relevant than when we begin to discover the genesis of our corporate life, as it is expressed in conventions, boards, agencies, colleges, seminaries, benevolent institutions, etc. For as we have struggled to go alone—together, we have fought our largest battles and achieved our greatest victories.

In order to see this plainly, I suggest that we study two factors, one of which is a basic principle, an ideal which motivated our fathers; and the other, a fundamental fact about life, but a fact which contradicts the basic principle.

The ideal is the independence of the local church which we have often spoken of as the autonomy of the local church. As far as church life was concerned this was a radical innovation in the 19th century and reflected both the experiences of our fathers and the existing political climate.

With the memory of the passion and success of the revolution and the thrill and power of a new constitution, there was a violent, urgent spirit of personal independence which provided in itself a kind of incubator for the type of revolutionary church movement our fathers led. Their stubborn insistence on the absolute freedom of a local congregation reflected the mood of society about them and actually made such autonomy possible.

Autonomy then is the basic principle—and the fact of life is that of togetherness.

Life is so constituted that we must live and work together and it was inevitable that our fathers had to face this fact of togetherness. They confronted it when on the spacious, impersonal frontier they sensed a need for fellowship with brethren of like-beliefs, a hunger for community, and in 1849 met together in a convention.

They confronted it also when they began to take seriously the command of Jesus to "go into all the world" as they soon realized that this was no simple accomplishment. How do you do this? Well, you don't do it by yourself. And so they formed an organization of like-minded brethren whose task it was to receive money, recruit workers, send and support them on the mission fields of the world and establish new congregations.

In this way every agency in our brotherhood life, from the International Convention to the weekly church and church school paper, has resulted from this absolute inevitability of togetherness.

Therefore we see that in the collision of these two contradictory factors—autonomy and collectiveness—we have necessarily experienced our largest problems. We have had to decide how far you can go together and still remain autonomous.

Any time you join with another person in any enterprise you give up personal privileges. If you have a partner in business you are obliged to share matters with that person and if you do not, or cannot, the partnership will collapse.

The most notable, difficult and beautiful partnership is marriage. But in even the ideal marriage of true minds there is an occasional collision of interests and a necessary adjustment called compromise.

It should not seem strange then that this togetherness has been a constant problem for us in our partnership of the gospel. There have been great differences of opinion, conflicts of purpose and collision of personalities. There have been many who have been unable to tolerate difference and in the classic tradition of Judaism and Roman Catholicism, have insisted that the least sign of fellowship with "philistines" is a mark of fatal compromise and compliance.

Others, however, persisted in resisting this kind of coercive restraint, declaring instead that there could be strength in diversity: "in essentials, unity; in opinions, liberty; and in all things charity!"

Still another problem imposed itself on us in this collision of autonomy and togetherness—in

A

Free, Responsible Fellowship
Is the Answer
To the
Continuing Struggle
Between Autonomy
and Collectivism

some respects the toughest of them all—what can be the basis of authority for our collective life?

As you know the constitution of the United States is a social contract, skillfully drawn, to which the colonies gave voluntary consent before the turn of the 19th century. It is in a sense the "ground rules" for our national life.

But in our brotherhood we have no such "ground rules," or agreed upon constitution, which defines for us in any careful way the extent to which corporate agencies can go in relationship to autonomous churches.

We have not had, and we do not now have, any central group which has assumed or been delegated constitutional authority. Because of this, everybody and anybody has been free to write whatever rules they wanted to write, but everybody has been equally as free to ignore whatever rules they chose to ignore.

The practical results of this absence of agreed upon corporate rules has meant that since there was no central directive mind, our development has followed an unregulated pattern, in which interested and concerned individuals have banded together for the promotion of what seemed to them to be important, necessary tasks while others have been free to associate with them in their concern.

So that at one time we had three relatively strong but independent missionary societies working in some semblance of cooperation with one another, but also in competition. Each had its journal, special Sundays for offerings, and people employed to promote their organization among the brethren.

Because they were duplicating one another's efforts, and serving the same constituency, they were finally merged into what was, and is, called the United Christian Missionary Society. So that then instead of having three independent missionary societies, we had one independent society which continued and expanded the work of the three.

The United Society was not the result of a centralization of authority, but of service. Nor did it bring with it a constitution for the brotherhood. The United Christian Missionary Society was the result of a sense of responsibility growing out of the consciousness of devoted Christian men and women, who saw the futility of brethren continuing to atomize their efforts in smaller and smaller and less effective units, when they needed to stand together.

There is nothing today which would prohibit your church from forming an independent missionary society. However, there are some common-sense reasons why we restrain this impulse—one of these is an honest humility and the other a sense of realism.

On the one hand, is it not an arrogation of ability to assume that because one is competent as a

leader in a local church he is also capable of directing the work of a missionary society? One must inquire, what kind of experience and training has prepared him for a role which requires the judgment and attention of men and women whose entire lives have been dedicated to missionary work?

Or what qualifies a local autonomous congregation, or board, however distinguished, to supervise the work of a missionary in a faraway country?

It certainly is not without some significance that even those who for the very best reasons and convictions find it necessary to do missionary work independently, still do it cooperatively. And if the work grows, they are forced to employ missionary executives to do tasks which local leaders have neither the time nor the knowledge to do. So that either way, it finally becomes a matter of calling brethren from among us who will consent to represent us in this larger effort which needs to be done, and can only be done cooperatively.

It is such essential humility and realism—and not any constitutional rules—which has convinced us of the futility of continuing to organize more and more missionary societies, which attempt at the same time the same basic task for the same churches.

With this growing cooperation there has yet been no delegation of absolute authority to any person, or group, among us. We have no bishops, synods, controlling boards with authority other than the responsibility for their own particular service. We still have a Christian brotherhood of brethren of like minds who, because of love for Christ, consent to work together; to labor together in spite of differences; and to serve together without any basis of authority other than our love for Jesus Christ as Lord of life and Saviour of Man.

This then is the conclusion of the struggle. In the continuing collision between autonomy and collectivism, we have resolved the conflict by the creation of a free, voluntary, yet responsible fellowship of Christians and churches cooperating for the sake of the work of Jesus Christ.

As local churches we are autonomous! We are self-governing! We are free! But we are also part of the larger Body of Christ.

We have decided that neither autonomy, nor collectiveness, has any sense without the other. To give up autonomy is to surrender personal, God-given powers, and consent once again to a tyranny which stifles and restricts. To give up collectivism is not only impossible, but divinely unnecessary, for a solitary individualism is sterile and ultimately corrupt.

We need autonomy—the power and beauty and fullness of our particular voices lifted in witness for God; but we also need each other—so that the song will become an anthem, "that the world may believe."

Editorials

It Is Being Done

MOST American churches still have a board of foreign missions, a home board and a division of Christian education. For forty years the Disciples of Christ have had a United Christian Missionary Society, combining all administration in one office.

At Louisville, on October 22, thousands of the International Convention assembly delegates sat at lunch in celebration of the fortieth anniversary of this combined effort. "They said it couldn't be done" is an old phrase currently made popular by an advertiser. Maybe he was around in 1919-1920 and heard it in our circles! The idea was popular then, too.

It is being done! Like the Sadducees and others who wanted to get rid of Peter and John in Jerusalem because they had healed a man, many have wished it were not so. Looking at the results, they also must say, "We cannot deny it" (Acts 4:16).

After considerable reminiscence over the history of the various church movements in America, we are nearly convinced that no service arm of any one of them has had to defend its existence before its own people as has the United Christian Missionary Society.

It must be a complete puzzle to those who look on from the outside. The early problems could be understood. The American Christian Missionary Society, the Christian Women's Board of Missions and the Foreign Christian Missionary Society had all built up emotional ties that were not easy to break. Yet, compared to the later attacks, the supporters of the three groups found harmonious unity and common purpose very easily.

Every possible charge had been leveled against the missionaries and the administrators of the Society. It has a false theology which it wishes to perpetrate upon the world . . . it wants to be a super-organization and dominate everyone and every organization in the brotherhood . . . it tells the local church boards and pastors what they have to do . . . it collects money under false pretenses and wastes it or steals it.

All these and many more charges have been printed and distributed. It is the kind of expenditure of energy that might have been expected only against the forces of evil. Of course this is what the opposition has considered it to be, an attempt to save true

religion by the destruction of this evil organization.

Well, forty years have passed. Things are a lot better. Perhaps the problems should not have been recalled at birthday time.

On every hand, our brotherhood gives signs of maturity and a desire to settle down to the Lord's business. It's high time. There is a friendliness among many of diverse views which has not existed for three decades. There is a willingness to live and let live. There is a disappearance of charges that certain individuals and groups want to be wrong, and are consciously leading people down false trails.

The bigot no longer has any significant influence in any segment of the brotherhood today. Groups which find other ways of working more in keeping with their understanding of the New Testament now report to the International Convention and neither find nor express condemnation.

Still others, assembled in other conventions and assemblies of their own choice, talk only in forward-looking tones. There is no longer time nor desire for negative accusations of those who work in different ways.

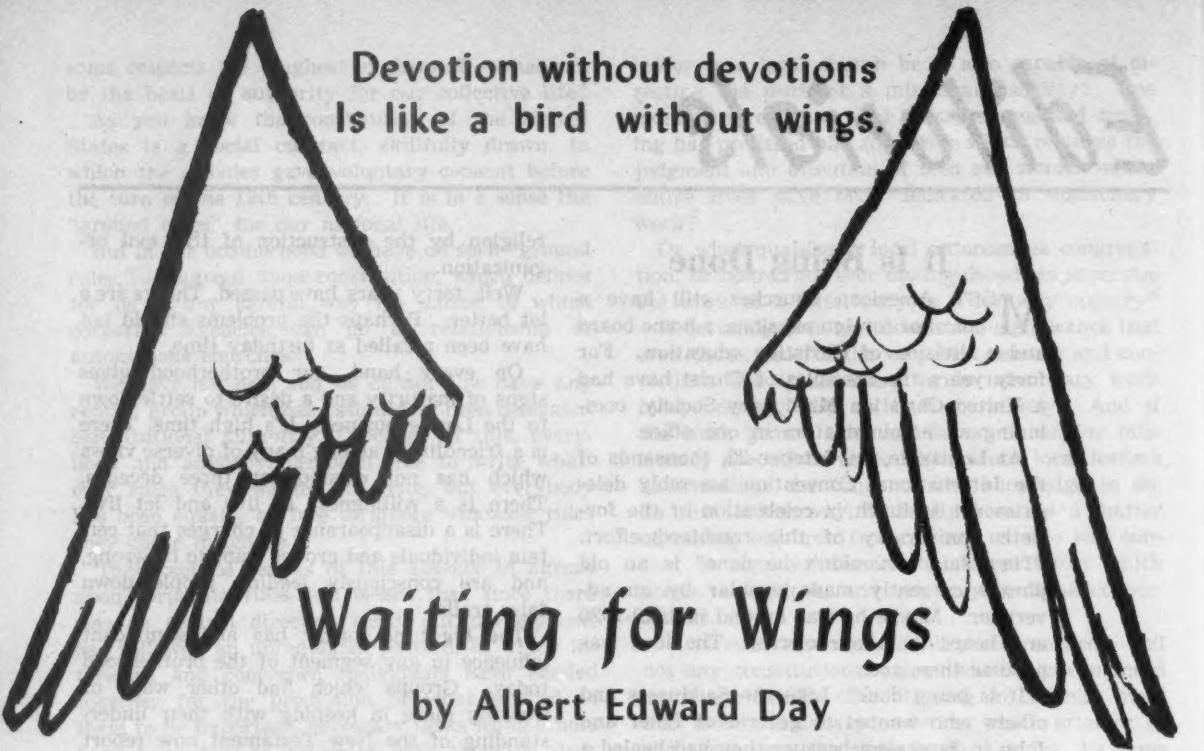
We feel that the successful forty-year history of the United Christian Missionary Society has contributed to this growing, positive tone. We still believe it to be less expensive, more intensive and more certain of a continuous program by not depending upon the whims of individual workers. We intend no quarrels but only prayers for those who work in other ways.

When the golden anniversary of the bold step taken in 1920 rolls around, we expect the United Christian Missionary Society to be still taking orders from the churches—and carrying them around the world.

Not the End

TUESDAY night we will have elected the next President of the United States. One blue editor said the candidates were "competing for a receivership." He brightened up enough before the end of his editorial to say that "we have a chance with ____; we are sunk with ____."

Wrong on two counts! This is basically a sound nation and it's not about to sink. So, go to work Wednesday morning as if the future were assured—with your help.



Devotion without devotions
Is like a bird without wings.

Waiting for Wings

by Albert Edward Day

"They who wait for the LORD shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."
—Isaiah 40:31.

MOST of our life is walking—the day by day, hour by hour, duty by duty plodding; the slow, patient, painstaking, planned activity in home or office or study or shop. . . . It is all as unromantic as the often weary steps from the kitchen to the dining room; as prosaic as long hours at the desk or the work bench or the steering wheel; as unexciting as hammering away at the typewriter or punching an IBM machine. But blessed be the walkers! Civilization and religion move forward on the feet of those who are willing to walk, walk when weary, walk when uninspired, walk though never adequately rewarded!

To be sure, life must sometimes be a run. The demands made upon the earnest pastor today leave him breathless most of the time. Laymen know, all too well, the crises and the day by day pressures when urgency demands speed. Blessed then is the one who can run and not be weary.

But, thank God, all of life is not walking or running. It may be soaring, mounting up with wings as eagles! Nothing is more important for any of us, who are concerned with making life

Dr. Day is a retired Methodist minister. This article is an adaptation of the message he gave at the International Convention assembly held recently in Louisville, Kentucky.

great, than the realization that walking and running are less taxing and more effective if one learns how to soar!

If a man's religion does not give him wings, it is likely to become sheer weight. If it does not help him to strike what has been called "the top-most note" once in a while, it will not help him sing true notes at any time. Or if his notes are true, they will be sung with a tired throat and the song soon dies!

One of the failures of our time is the tendency to sink back into a form of religious legalism—the multiplication of duties minus "the joy of the Lord"; the invention of programs without the inspiration of the Holy Spirit; the fervent exhortation to greater devotion without the experience of creative devotions.

The church is often the scene of great devotion. My ministry of more than 50 years has served churches of all types. In every one of them I did my best. But in every one it was some laymen's devotion that spelled the difference between a mere holding operation and heroic advance.

Great devotion has also characterized the pastors I have known. Granted, there are some lazy ministers, men who are actually engaged in a religious racket. But they are the exception. Most of them toil incredibly. We do care for our people. We want our sermons to be life-enhancing, our counseling to be life-healing, our administration to be life-fostering. For that we live and for that we would die!

What is lacking most of the time is not devotion but *devotions!* Devotion commits us to a task, to

a relationship, to friends, to God. Devotions open the way for God who is always committed to us, but who most of the time finds it hard to get to us in our busyness and into our consciousness.

Devotion without devotions is like a bird without wings. Both are essential. They that wait for the Lord shall receive Him, His gifts and graces. So receiving, they shall mount above the ordinariness and limitations of their own strivings and frettings and furies!

If they are laymen their work will have a new dimension. Their words will be marked by a new sensitivity. Their plans will reveal a new courage. Their spirit will be alive with the Spirit of Christ.

If they are ministers, they will not merely preach a gospel, they will be a gospel; they will not merely administer the sacraments, they will themselves be a sacrament; they will not merely make pastoral visits, they will be in every home a gracious divine visitation; they will not merely run an organization, they will foster a living organism, the living body of Christ!

True waiting gives wings to the spirit. "Wait" is the word, not loaf! Mere idleness at the altar has no significance. Passivity is no passport to the Presence. Wait! Not as you wait for the coming of a belated train, about whose coming you can do nothing, a wait that is nerve racking and may even be blasphemous.

Rather, wait as the poet waits for his muse, or as the lover waits for his answer—a waiting that is itself a preparation for and the prelude to the divine reply. Many wait in vain because they have merely tarried. Or they have turned their waiting into a tournament with the Almighty, an effort to bring Him around to their way of thinking. That belongs to the arena not to the altar!

The first demand of redemptive waiting is objectivity. Wait on the Lord—not on yourself or some projection of yourself or some idol of yourself! Many people who ostensibly tarry at an altar, never truly turn their thoughts to God. They set up some fond desire of their own, some ethical ideal which may actually be only a rationalization of desire, some plan which may be wholly earth-born.

Archbishop Temple, referring to an oft-repeated line—"to thine own self be true"—protested, "that is a piece of high class ethical futility, which Shakespeare put into the mouth of his most priceless old dotard! The first condition of attainment in science or art or religion is *not loyalty to self but concentration on the object!*" God is the Supreme Object.

The second demand of redemptive waiting is the sincerity which not only gazes Godward but is honestly eager to know God's will. The altar is not a place for wish-fulfillments, but for the discovery of the will of God; not for getting your own way, but for finding God's better way. What kind of God would He be if He permitted Him-

self to be turned into a clerk in a general store whose business it is to pass over the counter, or under it, everything His earthly customers asked for, whether headache powders or Cadillac cars!

God is God and wants to be our God, fellowship with whom is the greatest boon earth can ask or heaven give. He is joy and strength and wisdom and power, the satisfaction of the soul's imperious hungers, the redemption of our past and the hope of our future.

The third demand is courage! Courage to let God discover Himself to you in His own way, which is the way suited to your personality. This preacher says that to you because his own failure in courage robbed him of wings for years.

I grew up among people whose religious life had a pronounced pattern. That pattern became a dogma. Unless one found God in their way, by exactly the same steps, in the same periodic experiences, one did not find God! One who professed anything different was under suspicion. That suspicion infected my soul, became a doubt, then an agony.

At last in sheer desperation, I tossed overboard their dogmas and orthodoxies of experience and resolved to let my soul blunder its own way to God and to let God come to me in His own way. Then God met me and the loneliness and frustration of the long years became but a memory.

Finally, learn the art of silent expectancy. Wait. Do not writhe! We often enough need to wrestle with ourselves. That is a truism. We are divided selves, the self that seeks God and the self that loathes Him.

One of the most earnest souls I know wrote to me recently: "I am such a contradiction. I want to be good, truly good; but there are times when I hate the good in me and would like to destroy it!"

But even here deliverance comes not with struggle. The Paul who bewailed his "body of death" was delivered not by an intensification of his struggle against it but "through Jesus Christ our Lord." So give Him a chance! Be quiet! Wait for Him!

"The silent air is pulsing
With the presence of His grace;
Almost I feel a Face
Bend o'er me as I kneel."

So wrote a friend recently. Nor was this a mere ecstasy. She adds: "I felt the need for repentance and confession. . . . He entered my surrendered heart and cleansed and renewed me. Then it seemed that I felt Christ's hand upon my shoulder, and the words, 'because I live, you shall live also' rang out, and suddenly the whole world was bright and startlingly alive with His love."

Her's has become a life on wings. So may yours and mine, if we will but learn how to wait for the Lord!

Have You Anything for God?

by Alvin E. Houser

THE Lord's parable recorded in the 25th chapter of Matthew has fascinated and puzzled many students of the Bible. His parable of the talents has caused many to study and to re-study in order to try to explain the reasonableness of the one-talent man.

It is easy enough to appreciate the logic and action of the five- and two-talent men. They did exactly what they were expected to do. They invested and exploited the potential of the trust their master had given them. Invested in a safe place there is a natural increment that one with little knowledge or talent can earn.

When the man returning from a far country, representing God, appeared, the five- and two-talent men took the talents they had received from Him, and the talents they had earned and gave the whole to the Master. Intelligent people can always find something for God. They feel an appreciation and an obligation to the owner of the land. How anyone can reason the owner of the land out of any revenue or source of income is inconceivable.

And, yet, this is the day when the world seems to be populated with little thinkers, with people of no vision. This is the day when these people say that the high cost of living (or dying)

Mr. Houser is pastor of First Christian Church, Aurora, Colo.

does not leave any money for tithes or offerings. These people point out that they cannot pay their honest debts, much less give anything to Christ and his church.

No other question is before us than this: "Does the average person have anything for God after the high cost of living has been met?" Without thinking, many may almost instinctively reply, "Absolutely not." But wait; let us reason together.

Does the average man or woman have anything for God today? Do you have anything for God today? If you do not; why not?

If the average person were asked if he had any money to burn today, that is in tobacco, his example would more than like be, "I do." We are told that the American people, poor as well as wealthy, are spending millions of dollars more for tobacco to be burned than they are spending for the kingdom of Christ. Does the average person have any money for soft drinks, chewing gum, theaters, recreation, pleasure trips, and a multitude of unnecessary and unessential things? The answer is obvious.

When I visited a young woman who complained that she could not afford to belong to the church even though the income of her family was close to \$600 per month, I asked her why she did not share some of the money she spent for tobacco, and she re-

plied: "I enjoy smoking."

Are we living in a day when a person values only that which he enjoys! Are we to use the criterion to judge our preaching, the church and everything that is good and decent by the question: "Do I enjoy it?" Sensate pleasure should never determine the value of anything. War, sacrifice, bloodshed and death are not attractive and pleasure providing but in the annals of history they have seemed preferable to the "fleshpots of Egypt" to those who had to bear the brunt or pay the price.

We do have the money for financing and purchasing of houses, automobiles, furniture, appliances, televisions, boats and a multitude of other things.

We need to re-evaluate, to re-study and determine what are the real, lasting values. We need to determine if the value of tobacco, chewing gum, soft drinks, theaters, recreation and a million other things are worth the price America is paying for them.

If it is true that we do not have anything for God, if it is true that we need all of the one talent for our own pleasures and indulgences, then it is equally true that the eternal, spiritual values which made our country great, and upon which our country is founded will be lost.

If we give up the spiritual values for the military and materialistic values, then the old slogan, "To the victor go the spoils" will be true. "Survival of the fittest" will become a terrible reality and people everywhere will have to live in constant fear of their fellow man.

It is my conviction that every man has something for that which he values and that it is time for all men to reaffirm and reassert their belief in the security of eternal spiritual values.

Yes, every person has something for God, if he will only realize that his welfare, security and happiness depend not so much on what he has in the way of possessions or entertainment but on the Holy Spirit of God.

NEWS

The Church at Large



Two Disciples Among Participating Sociologists

Ministers Tell About Role of Sociology

NEW YORK—The role of sociology in the education of future clergymen will become increasingly important, nine sociology professors at theological institutions told the 55th annual meeting here of the American Sociological Association.

Among those participating in a panel discussion led by Dr. Samuel W. Blizzard of Princeton Theological Seminary were two Disciples: Dr. Franklin E. Rector of Christian Theological Seminary, Indianapolis, Ind.; and Dr. Oliver R. Whitley of Iliff School of Theology, Denver, Colo.

Dr. Rector asserted that sociology on a seminary curriculum "is as simple as bringing seminarians to a confrontation with the fact that the Church is in the world and the world is in the Church."

Dr. Whitley said the "dialogue between sociology and/or Christian ethics takes on growing importance in connection with the implementation of ethical norms and values in contemporary society."

He cited recent sociological studies on such subjects as "what Little Rock, Ark., ministers did or failed to do" in the school integration crisis as "current examples of this dialogue." Dr. Whitley also stated there would be more of it because the "sociologist's curiosity about religion is on the increase."

New York Controversy Over Released Time

DUNKIRK, N. Y.—A controversy here over released-time religious instruction in schools was apparently ended with a New York State Education Department ruling that YMCA activities as well as released-time religious classes are barred from public school buildings.

Based on a 1948 decision of the U. S. Supreme Court, the ruling was expected to have national repercussions.

The dispute arose when Thomas E. Harney, superintendent of schools, defied an earlier state order to discontinue released-time religious instruction on school property at Dunkirk Junior-Senior High School.

Mr. Harney said he would con-

tinue released-time classes, but as "character and ethical guidance" periods rather than as courses in specific religions.

These, he said, would be similar to programs conducted in the schools by the YMCA and YWCA and which had not been challenged on constitutional grounds. In 1948 the U. S. Supreme Court declared that in-school religious instruction was unconstitutional.

The new ruling by the State Education Department specifically barred the Hi-Y and Tri-Hi-Y programs and the annual YMCA guidance clinic at the Dunkirk Junior-Senior High School, but it also applied generally throughout the state.

It placed the "YMCA, YWCA, YMHA, CYO and similar organizations under the same category of uses which cannot be authorized" as a result of the Supreme Court decision.

DUNKIRK, N. Y. (*Bulletin*)—Thomas E. Harney, superintendent of schools here, said that released-time privileges for Protestant and Roman Catholic students in Dunkirk Junior-Senior High School will continue despite an order from the State Education Department that school property no longer be used for religious education.

Following Dissolution of Federation of Theological Schools

New Set-up for Disciples Divinity House

CHICAGO—On the heels of the Sept. 30 dissolution of the Federation of Theological Schools, a new contractual arrangement was established whereby the Disciples Divinity House will enroll all of its students in the University of Chicago and they will receive their degrees from that institution.

New contracts involving theological education were announced by the five former members of the Federation, which had conducted a joint degree program since 1943.

The other participating institutions are: The Divinity School of the University of Chicago, The Chicago Theological Seminary and Meadville Theological School.

The new contracts vary with the institutions involved. Under the arrangement between Meadville and the University of Chicago, University courses will comprise at least

Becoming Fourth Largest Protestant Body in U.S.

Lutheran Merger

ATLANTIC CITY, N. J.—The United Lutheran Church in America gave overwhelming approval at its 22nd biennial convention here to plans for merger with three other Lutheran bodies into a new denomination of more than 3,140,000 members.

Only one delegate stood in opposition to the proposed union as 640 others endorsed a resolution to unite the ULCA with the Augustana Lutheran Church, the American Evangelical Lutheran Church and the Finnish Evangelical Lutheran (Suomi Synod).

It is expected that the new denomination, to be known as the Lutheran Church in America, will be established at a constituting convention in June of 1962 and that it will begin to function officially on the following January 1.

In size the new Church will be the fourth largest Protestant body in America.

The United Lutheran Church was the fourth and last of the uniting Church bodies to express initial approval of merger plans.

50 per cent of the academic requirements for a degree from Meadville Theological School.

Under the contract between the University and The Chicago Theological Seminary, students in TCTS will take at least one-fourth of their course work with The Divinity School of the University of Chicago, but The Chicago Theological Seminary will have its own faculty and degree program.

The Divinity School of the University of Chicago, with its 29-member faculty, will conduct The University of Chicago's graduate theological degree programs.

NEWS IN BRIEF

EXECUTIVE EDITOR

NEW YORK—Kenneth L. Wilson, a Disciple, has been appointed executive editor of *Christian Herald*, nondenominational Protestant monthly published here.

Managing editor of *Christian Herald* since 1953, Dr. Wilson joined the staff of the 82-year-old publication as associate editor in 1949.

HONOR TO AFRICAN

GENEVA—Henry Makulu of Northern Rhodesia has become the first African named to the staff of the Ecumenical Institute sponsored by the World Council of Churches at Bossey near here.

Meanwhile, Walter S. Kilpatrick, an American who has been serving for the past four years as representative of Church World Service, overseas relief agency of the National Council of Churches in the United States, was appointed to the staff of the WCC's Division of Inter-Church Aid and Service to Refugees.

BLOW TO GAMBLERS

DENVER, COLO.—The Colorado Supreme Court has permanently removed from the November 8 election state ballot a proposed amendment, vigorously fought by church groups, to permit wide-open gambling in Colorado.

By a unanimous vote, the high court upheld previous rulings by Denver District Judge Neil Horan and George J. Baker, secretary of state, knocking the gambling amendment to the Colorado constitution off the ballot. The final decision climaxed more than four months of legal maneuvering.

"IMMORAL" PILLS

UNION CITY, N. J.—A leading Jesuit theologian has declared that from a moral viewpoint the new contraceptive pills "are even more objectionable than ordinary contraceptives."

John R. Connery, S.J., provincial of the Chicago Province of the Society of Jesus, made the comment in an article for the October issue of *The Sign*, a national Catholic monthly.

of the founding of the first organized Baptist work in the United States.

MIGRANT EXECUTIVE

DALLAS—Robert R. Harvey of Dallas, a Texas Baptist Brotherhood worker, has been selected as the Southern Baptist Convention's first director of migrant mission work in the United States.

Beginning Jan. 8 he will lead "in discovering and implementing ways by which Southern Baptists can meet the spiritual and physical needs of the nation's two million migrant workers."

NCC STAFFER

NEW YORK—Henry A. McCanna of Kansas City, Kan., is the new executive director of the National Council of Churches' Department of Town and Country Church. He was professor of social ethics and town-country church leadership training at Central Baptist Theological Seminary in Kansas City.

EPISCOPAL HQRS.

NEW YORK—Property for a new headquarters building of the Protestant Episcopal Church in the United States has been acquired near the United Nations site here, it was announced by the denomination's National Council.

Episcopal Bishop Frederick J. Warnecke of Bethlehem, Pa., chairman of the Council's committee on housing, said that a 12- to 14-story building of contemporary design is planned, with the most prominent feature a two-story chapel at street level. The chapel, which will seat several hundred persons, will be open to the public as well as the Council's staff in a growing area of New York.

AID TO MIGRANTS

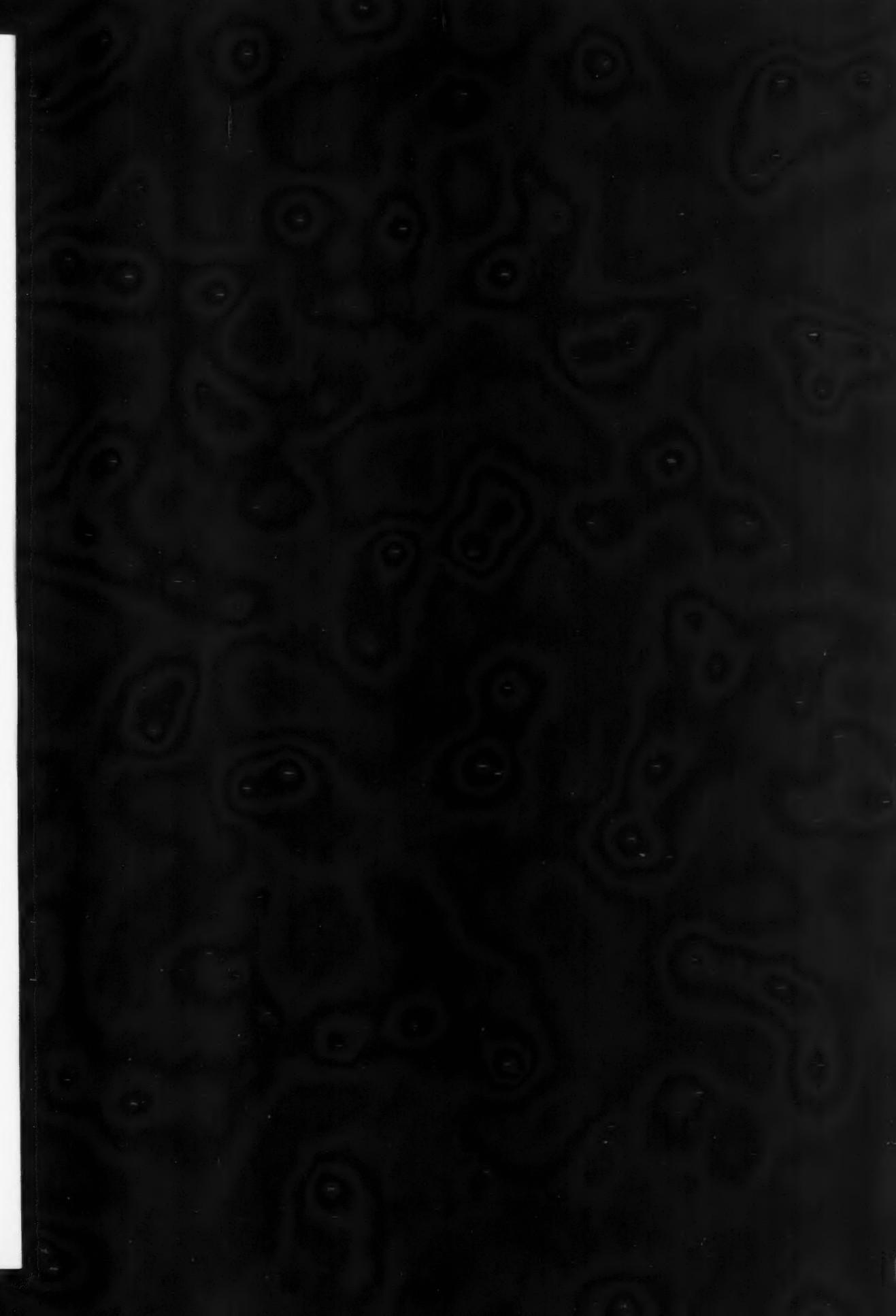
NEW YORK—A ten-year plan for a massive assault by Protestant church groups on bad living and working conditions confronting this country's migratory workers will be launched at a National Study Conference on Migrant Farm Workers in Washington, D. C., Nov. 16-18.

In announcing the conference, the National Council of Churches' Migrant Ministry said the master plan will serve as a detailed blueprint for church action in the fight to eradicate social evils surrounding the use of migratory workers.

BACK TO BIBLE?

CASTEL GANDOLFO, ITALY—Pope John XXIII, in a general audience at the papal summer residence here, urged people to read the Bible more.

Assailing dangerous trends in present-day literature, the 78-year-old Pontiff called for increased reading of the Bible and less of modern novels.





Deadline

by the Associate Editor

Excuses

A survey taken in southern Ohio indicates that lack of interest or felt need may be a major reason why people do not attend church.

Although there were many reasons given, by far the chief reason given in the survey of rural farm and non-farm families in Delaware County, Ohio, was that individuals are not "interested" and "feel no need." At least that was the response of 34 per cent of the persons interviewed.

Results of the survey were reported at the national meeting of the Rural Sociology Society in the State College, Pennsylvania, by J. Ross Eshleman, a research assistant in Ohio State University's Department of Agricultural Economics and Rural Sociology.

Of those questioned, 17 per cent said people would go to church if they "weren't so lazy."

"I D Cards"

There has been an enthusiastic response to the publication of Protestant identification cards in New York. More than 80,000 cards bearing the words "I am a Protestant" have been mailed out by The Protestant Council of the City of New York for use as a testimony of personal faith and as an aid in emergencies.

The wallet size card, with main words lettered in yellow fluorescent ink on white stock, not only provides space for the bearer's name and address but also states, "In emergency please call," with space below for the name of his minister and church.

On the reverse side is the name and seal of the Council and the year, 1960.

NCCJ By-Laws

A news item which received minor attention in the press earlier this year was the announcement of a change in the by-laws of the National Conference of Christians and Jews clarifying its membership qualifications and activities by substituting the phrase "Christians and Jews" for "Protestants, Catholics and Jews." The amendment recognizes the fact that the organization has always included in its membership and activities all the varieties of Christian and Jewish religious experience.

Here is how the amended by-laws now read: "Believing in a spiritual interpretation of the universe and deriving its inspiration therefrom, the corporation (NCCJ) exists to promote justice, amity, understanding and cooperation among Christians and Jews and to analyze, moderate and strive to eliminate inter-group prejudices which disfigure and distort religious, business, social and political relations, with a view to maintaining at all times a society in which the religious ideals of brotherhood and justice shall become the standards of human relationships."

DID YOU KNOW?

DID YOU KNOW that headquarters of Knights of Malta, a Roman Catholic order founded during the Crusades, awarded the Grand Cross of Merit to Henry Cabot Lodge, Republican candidate for the Vice-presidency?

Mr. Lodge, a Protestant, received the award August 27. It was conferred at headquarters of the United Nations in New York. Lodge was head of the United States delegation to the United Nations.

The Knights of Malta, whose full title is the Sovereign Military Order of Saint John of Jerusalem, of Rhodes and of Malta, is a Sovereign International Order that was founded in Jerusalem. It has 9,000 members throughout the world and maintains diplomatic relations with 24 governments, including the Vatican and supports hospitals with relief units in Europe, Africa, the Middle East and South America.

It was reported by the *St. Louis Review*, official newspaper of the Roman Catholic Archdiocese of St. Louis, that the honor was conferred from Rome without knowledge of most "Knights" in the country. The "cardinal protector" for the Knights in the United States is Cardinal Spellman, Archbishop of New York. Normally membership in the Knights of Malta is reserved to Roman Catholics, but a few exceptions have been made in the past.

DID YOU KNOW that a new boom in church construction is pushing building activity in this field toward a level of one hundred million dollars a month?

The U. S. Census Bureau reported here that a new all-time record of

\$96,000,000 was set in September, exceeding the mark of \$94,000,000 set in August—which, in turn, had been the first month in history church construction topped \$90,000,000.

The September building activity was \$7,000,000 higher than the same month a year ago and sent total construction activity for the first nine months of the year past the three-quarter billion dollar mark. It totals an estimated \$753,000,000 thus far in 1960, compared with \$693,000,000 at the same point in 1959.

DID YOU KNOW that Southern Baptist missionaries in Cuba are returning to this country as a result of the State Department's suggestion that dependents of American citizens leave the island because of the regime's anti-U.S. feeling.

This was announced by Loyd Corder, secretary of the Language Groups Ministries Department of the denomination's Home Mission Board in Atlanta, Ga. The board supports 10 U. S. missionaries in western Cuba.

UNQUOTE

There is no better way to show love for your country, than by supporting the institution above all others that has made it great—the Church.—GENERAL COUNCIL, Presbyterian Church, U.S.

Christian Church Films Foundation presents

The Churches at Work
a colored, half-hour, 16 mm film
Rental \$12.50 from
CHRISTIAN BOARD OF PUBLICATION
Box 179, St. Louis 66, Mo.

A Gift to be cherished! A Pocket Prayer Book

By Ralph S. Cashman



A beautiful book of inspiration that will carry your best wishes for years to come. Vest pocket size, 142 pages of prayers, quotations and poems. Bound in white imitation leather with gold edges and gold stamping. 75¢ per copy. \$7.50 per dozen.

The Upper Room

World's most widely used devotional guide
1908 GRAND AVENUE NASHVILLE, TENN.

The Sycamine Tree

by Pauline Tidwell

"And the Lord said, 'If you had faith as a grain of mustard seed, you could say to this sycamine tree, "Be rooted up, and be planted in the sea," and it would obey you!'" LUKE 17:6.

MIKE was the sycamine tree; my belief in him was the grain of mustard seed.

I waved him a smiling goodby as he walked into the Navy Recruiting Office, reporting for training.

Only twenty-four hours ago Mike had been in my home nervously unwrapping a gift package containing a twenty dollar bill and a zipper-closed Bible.

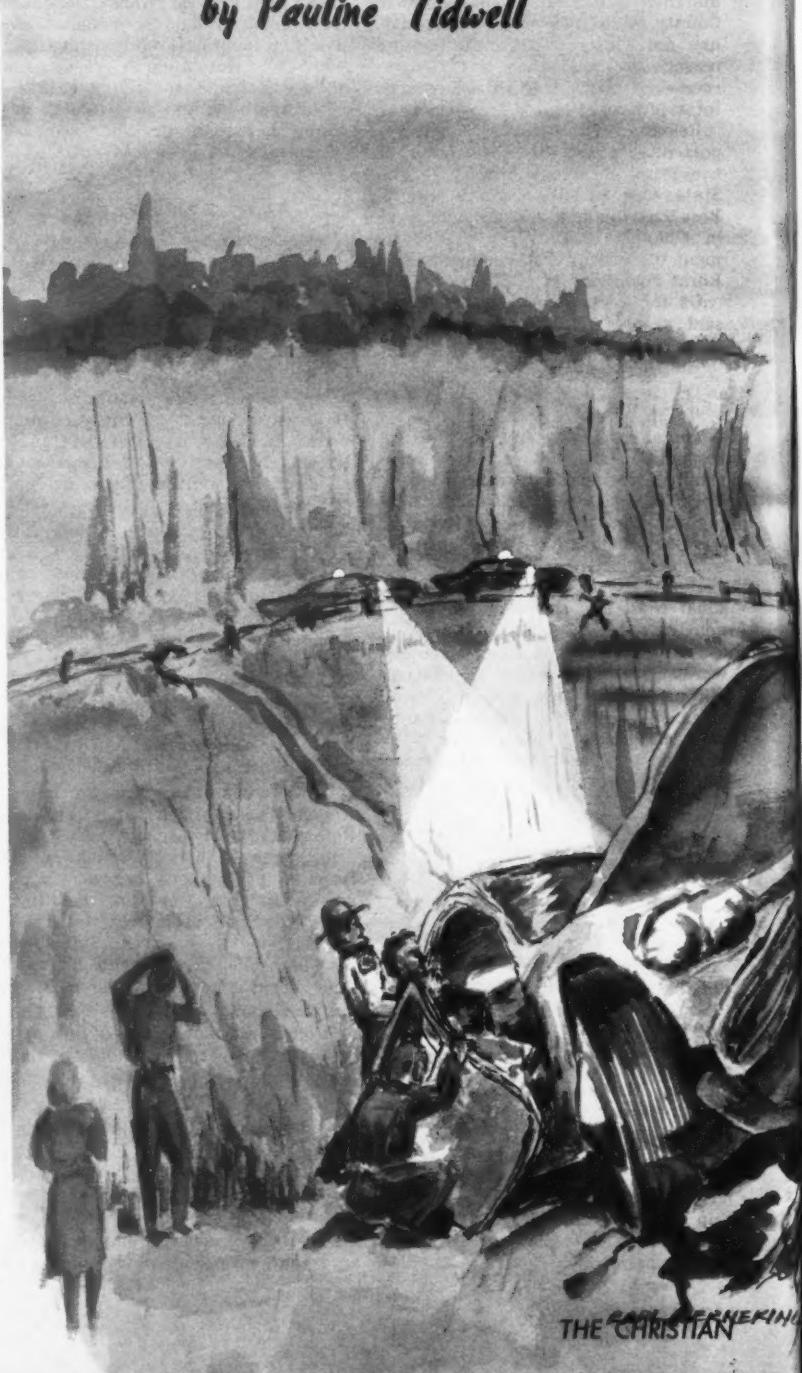
"Thank you," Mike said, swallowing hard.

How I was going to miss him!

Three years ago Mike had been a member of my eighth grade class. The problems in his life were serious, complex, and deep-rooted. My interest in him became too sincere to be terminated by a school term, and our relationship had continued.

To the civil authorities of the town in which Mike and I lived, he was a misfit, a problem boy, a delinquent. But I, who came to love and understand him, saw him only as a confused, unhappy boy, whistling in the dark. My friendship and loyalty might be a small beacon of light for him; I kept it burning hopefully.

Twenty-four hours ago Mike



THE CHRISTIAN

had been telling me about visiting his family, in the home which he had left and in which he felt unwelcome.

"Daddy wasn't drunk today, and he was really nice to me," Mike said proudly.

"Is your mother coming to your party tonight?" I asked.

A few days before, I had met Mike on the street, talking to Joyce. "I'd like to give you a 'Going-away Party' before you leave for the Navy," I suggested, "and invite your friends."

Mike hesitated. "Nobody ever gave a party for me. I wouldn't know how to act."

"Silly!" Joyce scoffed. "Just act natural, of course."

Reluctantly Mike consented for the party to be given. The night for it was here. Tomorrow Mike would leave for the Navy."

Joyce and Mike arrived before the other guests. Mike was self-conscious and acted as though he had never been in my home before. Joyce, however, had a way of putting everyone at ease. As the other guests came in, she took their wraps and put Ruth in charge of the guest book.

Casually I busied myself with last minute preparations, letting some of the girls help. A record player was plugged in, and some small rugs were removed from the floor.

Mike and Joyce began dancing. The other couples followed them. Mike had relaxed and was enjoying himself.

Dave had brought his guitar, so when the group tired of dancing, they stopped and sang. Their repertoire ranged from popular to hillbilly to sacred numbers.

Mike's mother did not come to his party, but our mutual friend, Jane Adams, came by to wish Mike good luck. She too had taught him and most of the other guests.

While the boys and girls danced, we sat looking on.

"They look so cute!" said Jane, "And their behavior is perfect."

"Yes," I agreed, "and yet they

are the same boys and girls who were with Mike the night of his car wreck."

It had been only a few Saturday nights since an ambulance with blaring siren had raced by my house at midnight, and I had silently prayed, *Don't let it be Mike*. The shrill ringing of my telephone that followed shortly was not a shock and was hardly a surprise to me.

"Mike has been hurt in a car wreck," his mother told me excitedly. "Will you take me to the hospital?"

"I'll be right over," I said.

The lobby of the hospital was filled with anxious teenagers. Tears streaked the faces of some. They waited restlessly for news about Mike. All of them, like Mike, had been drinking. Even intelligent, pretty little Joyce, who had sat in my history class only the day before, was glassy-eyed from drink.

It was after one o'clock when Mike's mother came from the emergency room to report that her son's injuries were minor.

The next morning I went to the hospital again and saw Mike. I tweaked his toe in greeting, and Mike managed a feeble grin.

"You're a lucky boy," I told him. "God must have had his arm around you last night."

"Yes," agreed Mike humbly, "I think he did."

"And now, what are you going to do with the life that has been spared you?" I demanded bluntly.

"I've been thinking about that," Mike admitted. "For one thing, I'll stick to cokes from now on."

"That will do for a start," I prodded.

"And I'm going to join the Navy, if I can get in," he finished.

Mike did get in the Navy, and tonight he and his friends were enjoying his farewell party. Tomorrow he would leave.

"What is it that's lacking in their lives?" I asked Jane Adams. "Why are they different from other boys and girls?"

Jane was silent for only a second. "I think it's a goal that they need," she said, "plus just what you've given Mike for the last three years—love and guidance."

Mike looked little-boyish and scared when he came the next day to tell me goodby.

"I don't know how I'll fill the empty spot you're leaving," I told him, misty eyed.

Mike had no words, but he put his smooth just-turned-seventeen face down to be kissed.

I drove Mike to town and left him at the Navy Recruiting Office. He was going to be all right now. So easily he could have continued drifting! But at last his life was heading in the right direction. Now he had a goal, a purpose.

A prayer of thankfulness filled my heart—and a pang of loneliness.

A siren and an approaching ambulance demanded the right-of-way; so I pulled quickly to the side of the street and parked.

Don't let it be Joyce, I prayed silently. Or Dave. Or Ruth. And then I smiled. I loved Mike, and I would miss him, but already I knew how I would fill the empty spot his absence left. In fact, it was filled, already, with other boys and girls who needed me.

Please let me have faith as the grain of a mustard seed, I prayed then; so that I may pluck up thy "Sycamore trees"!

AUTOGRAPH

God wrote His autograph
Upon the sky last night,
In the stars I never saw
A signature so bright!

Within the dawn again
For watchers to behold
He wrote His name in sun-light—
An autograph of gold!

—MARION SCHOEBERLEIN

God in My Life



"Where the Scriptures Speak . . ." by the Editor

Scripture: Psalm 116:1-14.

THE person who needs God in his life often goes around in a vicious circle. He has never felt the need of God so he hasn't cultivated his acquaintance. Suddenly, there comes a situation which is too great for his human strength and he decides to fall back upon a remedy which he has often heard mentioned—he calls upon God. He cannot achieve any sense of the presence of God but somehow he blames God for this. Finally, he may fall back upon his original conclusion that there is no God and his despair is all the greater.

In opposition to this kind of a life, we have the picture given us by the psalmist in many different places of a companionship with God. His presence is expected, received and appreciated in times of ease. In time of trouble, God is likewise present and he is given the credit for the outcome of the situation.

The psalmist may not have known as much about the personal nature of God as Christians know but he did believe that God controlled the universe and everything in it. If God did not help you it was because he did not want to do so. In times of trouble, you normally prayed to God for help and if the trouble went away you gave God the credit.

This psalm which we are studying today is a good example of this point of view. The writer does not say what was wrong with him but he does say that, "the snares of death encompassed me" (verse 3). In this time of distress and anguish he called on the Lord. He did not hold back anything in embarrassment. He cast himself upon the mercy of the Lord say-

ing, "I beseech thee, save my life!" (verse 4.)

In this paragraph he speaks about "the pangs of Sheol." We find a concept of this dark and gloomy place in ancient literature, including the Old Testament. There was a feeling that a place existed to which souls went for a kind of impersonal existence. It seemed worse than death itself for one was shut away from both God and man. When the psalmist looked back upon the possibility that he might have gone to Sheol his joy at being saved was even greater.

It is interesting to see how the person changes in the sentences of this psalm.

Sometimes the psalmist is talking in general saying, "I love the Lord." Then he talks to the Lord. Then he talks about the Lord (verse 6, for example). In the very next verse he talks to his own soul. Verse eight is

spoken to God again followed by an expression about Him. The passage ends with a rhetorical question and a commitment on the part of the psalmist (verse 14).

In the sixth verse the psalmist says that, "the Lord preserves the simple." This last word is one which refers to "ordinary" people as opposed to the high and prominent persons. This indicates at one and the same time the fact that the psalmist was not deserving of such attention by the Lord but that the Lord is no respecter of persons.

The condition which he had suffered must have been a terrible one. He keeps returning to it again and again speaking of tears, stumbling, and consternation (verse 11). From all these things the Lord delivered him. He knew that it was "vain" to expect any help from men in his

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR NOVEMBER 13, 1960

The Scripture

Psalm 116:1-14

- 1 I love the LORD, because he has heard my voice and my supplications.
- 2 Because he inclined his ear to me, therefore I will call on him as long as I live.
- 3 The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish.
- 4 Then I called on the name of the LORD: "O LORD, I beseech thee, save my life!"
- 5 Gracious is the LORD, and righteous; our God is merciful.
- 6 The LORD preserves the simple;

when I was brought low, he saved me.

7 Return, O my soul, to your rest; for the LORD has dealt bountifully with you.

8 For thou hast delivered my soul from death, my eyes from tears, my feet from stumbling;

9 I walk before the LORD in the land of the living.

10 I kept my faith, even when I said,

"I am greatly afflicted";

11 I said in my consternation,

"Men are all a vain hope."

12 What shall I render to the LORD for all his bounty to me?

13 I will lift up the cup of salvation and call on the name of the LORD,

14 I will pay my vows to the LORD in the presence of all his people.

troubles. Whatever they were, he was convinced that only God Himself could deal with the situation.

The last part of the lesson has to do with what the psalmist should "render to the Lord" in return for his goodness. Two things are suggested. First, he says that he will "lift up the cup of salvation" (verse 13). I presume that this means that he would lift up his cup and ask for more. The way to show God that he appreciated the blessings which had been bestowed was to cast himself upon God's mercy and ask for his continued blessing.

The second thing that the psalmist said he would do was to pay his vows to the Lord "in

the presence of all his people" (verse 14). This is an excellent idea. As we said at the beginning, there are many people who do not know God and do not expect anything from him, in time of trouble. They may turn to Him as a last resort, only to be disappointed because they do not know how to reach Him. For the person who had received such blessings, like the psalmist, it was a fine thing to let the public know this.

When a person like the psalmist suffered, it was a double suffering. Not only did he have physical pain but there was mental torture also because he felt that he was being punished. On the other hand, when the thing was finished he never

looked back upon it as something which ought not to have happened. Rather he looked to his deliverance as a sign that God still loved him.

If we would take stock, every one of us studying this lesson today could find many examples of the goodness of God in his own life. I wonder how much difference it would make if we made some public testimony of this fact in the presence of our friends, as the psalmist vowed to do. This is really the least we could do in return for what God has done for us. There is not one of us who does not believe that God is in his life. We do not always live and speak as if we really believed this.



Meaning for Today

by Wayne H. Bell

WHEN we review the psalms of thanksgiving we note that they express gratitude for a variety of blessings.

Some reflect thankfulness for victories achieved in battle. Others express profound appreciation for deliverance from perils and pestilences of many sorts.

Still others grow out of the joy of escaping the threat of famine. But some of the greatest psalms of thanksgiving are a profound expression of gratitude for spiritual salvation. Psalms 116, 117 and 118 are in this latter group.

Here the psalmist is not primarily concerned with what is happening about him in the world. The tribulations of life have forced him to come to grips with himself. He has fought the inner battles of the soul. He has known the threat of death and the deep questions about life's meaning and value which always flood the soul in

such dark hours. The inner agonies of hell have gripped his heart. He has known distress and anguish. These inner moods are a greater threat to his existence than the circumstances around him. Spiritually he is facing the death of his soul.

*"Then I called on the name of the Lord:
O Lord, I beseech thee save my life!"*

This is not the meditation of an arm-chair philosopher. It is the cry of a man who is acquainted with all of the inner perils that threaten modern man in the twentieth century.

In this experience the psalmist found God. He found deliverance from tears, from stumbling and from spiritual death. To emerge victorious from such inner conflict is spiritual salvation.

Today there are millions of people who are faced with many outward threats to their exist-

ence. But the greatest threats are the ones which destroy the soul, not the body.

Men of all nations and races are familiar with these tribulations of the spirit. A sense of meaninglessness, cynicism and despair has become the mood of many troubled souls. They cry for deliverance, but many of them see no hope. They are pessimistic about ever finding deliverance from their unrelieved suffering.

The psalmist has a message for them. He has found his deliverance in the Lord. While his meditation of thanksgiving is a purely personal affair, he cannot help but call on others to share with him his expression of gratitude. "I will pay my vows to the Lord in the presence of all his people." It is this sharing of personal faith that gives power to the fellowship of men and women who seek to do God's will.

The Christian finds in Christ a personal encounter with God. As this experience gives power to his life, his life in turn gives power to the Church. In a day when the formalities and superficialities of church life dominate so much of our collective religious life, it would be refreshing for men of faith to find more effective ways to share their faith with their friends.



Six Paths to the Presidency

The Way Is Not Easy And Never Quite the Same

Photos Courtesy of John Hancock Mutual Life Insurance Co.

Abraham Lincoln was born on a Kentucky farm, studied law on his own. He was heavily endowed with courage, wisdom, nobility and leadership ability.

"No person except a natural born citizen . . . of the United States . . . shall be eligible to the office of President; neither shall any person be eligible . . . who shall not have attained to the age of 35 years, and been 14 years a resident within the United States."

WITH these words, the framers of our Constitution set down the requirements for the highest office in our land. Nowhere did they specify land or title requirements, religious or political restrictions, specifications of race or creed or even of sex.

Indeed, the father who stands before his infant's crib—whether it be in a backwoods cabin, a plush modern nursery or a city tenement—and says, "My child, you may grow up to be President," is quite right.

And this is far more than just "theory"—in spite of cynics who add, "but it takes money!" The men who have risen to lead our nation have come from almost every type of background.

George Washington was born to Virginia parents of substance; his father owned several plantations. Young George learned much about management of property, tobacco growing and stock raising in his youth.

By his 21st birthday, he had also learned surveying, and had inherited the family estate of Mount Vernon. He became active in community affairs and was an adjutant of one of Virginia's four military districts. He distinguished himself as a valiant soldier in the French and Indian War.

After service in the Virginia House of Burgesses, he was unanimously chosen Commander-in-Chief of the Continental Army. Throughout the Revolution, his leadership and courage turned a

poorly equipped and untrained army of patriots into a victorious military force.

George Washington was born into a family of wealth, and achieved the Presidency only after a career of distinguished service.

Andrew Jackson's lineage was quite different; he was the first President to come from a frontier family. His brief, formal education was interrupted at age 13 when he enlisted to fight in the Revolutionary War. Later he studied law, was admitted to the bar, and eventually became Judge of the Supreme Court of Tennessee.

After military triumphs as a major general in the War of 1812, Jackson's prestige became national. One of his earlier political posts was first governor of Florida.

From humble beginnings, "Ol' Hickory"—as our seventh President was known—ascended to lead this country in the traditions of Jeffersonian democracy. During a tempestuous eight years in the White House, he was condemned by many for his vigorous opposition to powerful economic interests in the nation, and esteemed by many others for his courageous independence and ardent championship of popular causes.

Also from frontier stock came Abraham Lincoln, considered by many our greatest President. Born on a Kentucky farm, his parents moved first to Indiana, then to Illinois. He had no more than a year of schooling, but was so eager to learn that he patiently read by the flickering light of the rustic fireplace every book he could find.

He studied law by himself and was later admitted to the Illinois bar, interrupting his practice to serve a term in Congress (1847-49).

A truly self-made man, Abraham Lincoln is still another example of how Americans of the most humble origins can aspire to and gain the leadership of our nation. He came to us heavily endowed with the courage, nobility and wisdom necessary for the tasks that lay ahead of him.

Theodore Roosevelt, our 26th President, was born in New York of a family prominent both socially and politically. He was a frail child but sheer will power helped him overcome his poor health. After graduating from Harvard and studying law at Columbia University, he was elected to the state assembly in 1881.

He led a progressive group which fought corruption in politics. When his wife died, Roosevelt retired to a ranch in North Dakota, but was soon recalled East to run for mayor of New York. He was defeated, but, as in the past, did not let a setback stop him.

A vigorous six years in the Civil Service Commission in Washington saw him battle the "spoils system." Then, his whirlwind career led him through the presidency of New York City's police board to Assistant Secretary of the Navy, organizer of the "Rough Riders" in the Spanish-American War, Governor of New York and Vice-President of the United States. Upon the death of William McKinley, he became the youngest President of the United States at age 42.

From the scholastic world, America gained its 28th President—Woodrow Wilson. Son of a minister, he was graduated from Princeton, studied law in Virginia, and then earned his Ph.D. at Johns Hopkins University.

He began a teaching career as professor of history and political economy at Bryn Mawr College, continued at Wesleyan and then at Princeton, and soon rose to become president of that University.

While in that post he was nominated and elected to New Jersey's governorship, his only political venture before becoming President.

"The schoolmaster in the White House" was the expression sometimes applied to this man of high democratic ideals. He is remembered not only as a great American President, but as a world figure whose peace-loving ideals strengthened the



Woodrow Wilson, the 28th President, was a teacher and the son of a minister. He was the president of Princeton.

nations of the world during one of their most critical periods.

President Dwight D. Eisenhower is another whose distinguished career has had an educational highlight. Although he served briefly as president of Columbia University, his has been almost entirely a military background.

Born one of seven brothers to humble parents in Denison, Texas, Eisenhower graduated from high school in Abilene, Kansas, and then West Point in 1915.

During World War I, "Ike" was assigned to administrative duties. Following the war he attended a series of command and staff schools until 1933, when he was named special assistant to General Douglas MacArthur then Chief of Staff.

Appointed Commander of the North African invasion during World War II, he later became Supreme Commander of all Allied Forces in Western Europe, and as such directed the Allied invasion of Europe that eventually led to the end of the War. He served as Army Chief of Staff for two years following the war, and then became president of Columbia University.

In 1950, he returned to military service as Supreme Commander of military forces in the North Atlantic Treaty Organization, resigning in 1952 to make his first venture into politics as candidate for the Presidency of the United States.

When you think of it, there have been as many varied paths to the Presidency as there have been Presidents! They are outlined in many references—from a small pamphlet published by the John Hancock Mutual Life Insurance Company, *Presidents of the United States*—to voluminous histories prepared by our greatest scholars.

Through the experiences of these six great leaders—Washington, Lincoln, Jackson, Theodore Roosevelt, Wilson and Eisenhower—we readily see there is no prescribed path to the White House. Any American citizen can hew his own path as he goes.



George Washington was born to Virginia parents of wealth. He distinguished himself as a patriot and soldier.

NEWS

of the Brotherhood

Old Central Has Big Celebration

Des Moines Church Observes Centennial

DES MOINES, IOWA—"Old Central" here celebrated her one hundredth birthday and took a whole month to do it.

The centennial celebration began on Sept. 18 and concluded Oct. 2. Among the participants in observances were Iowa's Governor Herschel Loveless and Des Moines' Mayor, Reinhold Carlson.

Three former ministers returned to preach at Sunday services: William A. Shullenberger of Indianapolis; Leo K. Bishop of Chicago; and Ben C. Bobbitt, Sacramento, Calif.

In addition to special Sunday services, the centennial committee also planned an all-church picnic, at which President Henry G. Harmon, of Drake University, was speaker.

The choir prepared a special concert, and the women of the church presented a pageant complete with costumes of 100 years ago.

Old Central has many children and even more grandchildren. Indeed, she is responsible for all the Christian Churches in Des Moines today. George H. McLain is minister and Paul Morrison was chairman of the centennial committee.

Course in Africa Sponsored by Youth

INDIANAPOLIS—Through an outreach giving project, the International CYF Commission has made possible a 22-month youth leader's training course for young people in Africa.

A World Youth Project, it is part of the "Dividends-In-Growth" outreach giving project. The total cost for the training course for youth leaders at the Mozambique Christian Council's Center, Ricatala, Mozambique, Africa, is \$1,500.

Twenty students will be enrolled in the course.

The youth of the International CYF Commission elected to participate with the Protestant youth groups of Brazil in underwriting the total cost. The Commission has contributed \$750, and the Protestant

youth of Brazil have contributed an equal amount.

Miss Carrie D. Hancock

Visiting Negro Churches

Miss Carrie Dee Hancock has been given a special assignment of visiting the Negro Christian Churches.

Miss Hancock, who for 12 years has been national director of children's missionary activities of The United Christian Missionary Society, began her new work this fall. She will give churches information concerning the type of service that they can expect from their state and national offices and give them assurance in the transition period during staff integration of the National Christian Missionary Convention and the United Society.

Prior to joining the United Society staff, Miss Hancock was director of children's work for Iowa Christian churches. She also taught in a local church school, vacation schools, youth conferences and in leadership and laboratory training schools. She holds the B.S. degree from Drake University and M.S. from Teachers' College, Columbia.

Al Hofrichter to Men's Work Staff

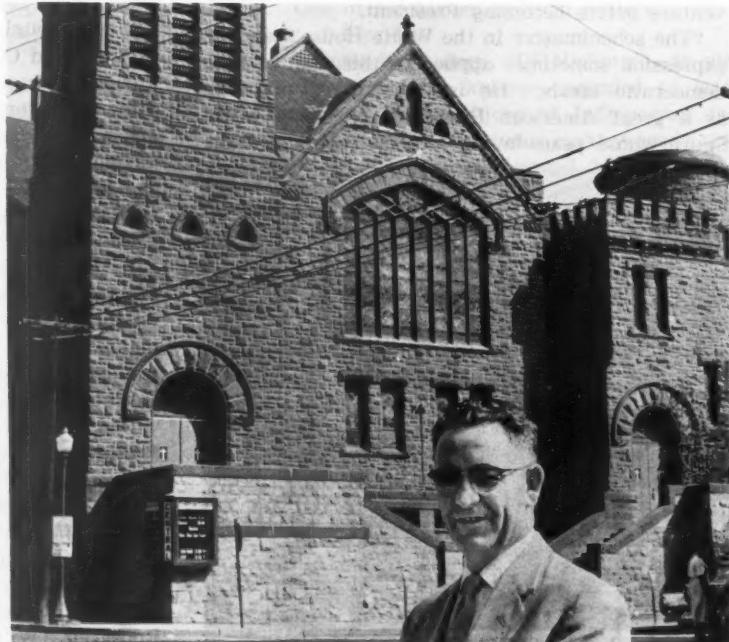
INDIANAPOLIS—Albert C. Hofrichter, Jr., of Iowa City, Iowa, began work in October, as general representative for the Men's Work Department of The United Christian Missionary Society.

Mr. Hofrichter is serving local congregations and in district, area and state men's retreats and conferences in behalf of the Christian Men's Fellowship.

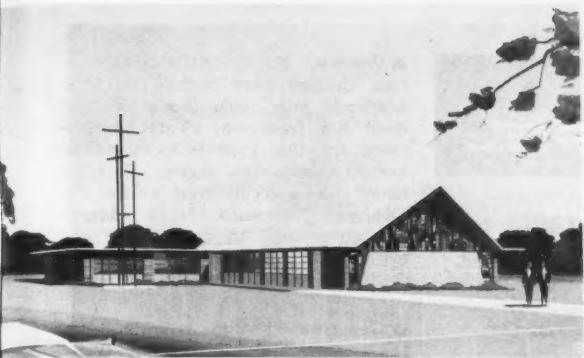
He has for six years been minister of First Christian Church and the Disciple Student Center in Iowa City. Previously he had served on the staff of the Virginia Christian Missionary Society.

During his year in Iowa Mr. Hofrichter has served on the committee on recommendations of the International Convention. He served as president of the Iowa City Ministerial Association and the Iowa City Area Council of Churches.

Mr. Hofrichter received the B.A. degree from Transylvania College and the B.D. degree from The College of the Bible, Lexington, Ky.



GEORGE H. McLAIN, pastor of Central Christian Church, Des Moines, is shown in front of "Old Central." The centennial celebration was concluded early in October.



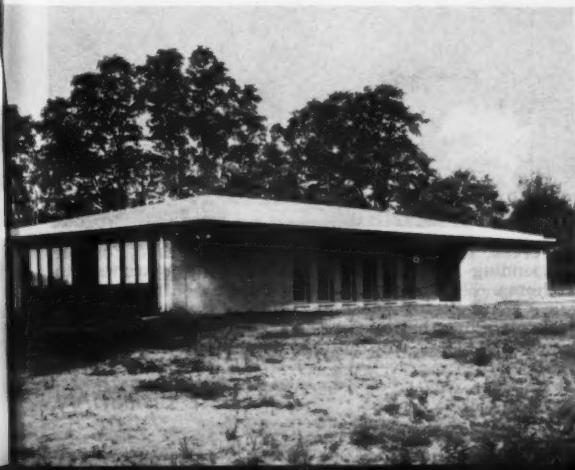
GROUND WAS BROKEN Oct. 9, 1960, for this new building of First Christian Church, Edwardsville, Ill. The unit will include a fellowship hall, suitable for temporary worship seating 240, a church office, pastor's study, 17 large classrooms and service rooms. Scheduled for completion late next spring the anticipated cost of building and furnishings is \$110,000. Eugene

R. Lampert is the minister.



THIS PRELIMINARY drawing, by the architect, has been approved by First Christian Church, Columbia, S. C. Designed to fit the church's new \$42,000 building site, this first construction program will include the sanctuary and education unit. Neal Wyndham is the pastor.

CARMEL CHRISTIAN CHURCH, Carmel, Ind., recently completed this first unit of its building program. Organized less than three years ago with the guidance and assistance of Hamilton County Christian Church Extension, the group purchased a six-acre tract at a good location. Dr. Robert Andry, of Butler University, served as interim pastor and less than two years ago the church called Richard Geib who now serves.



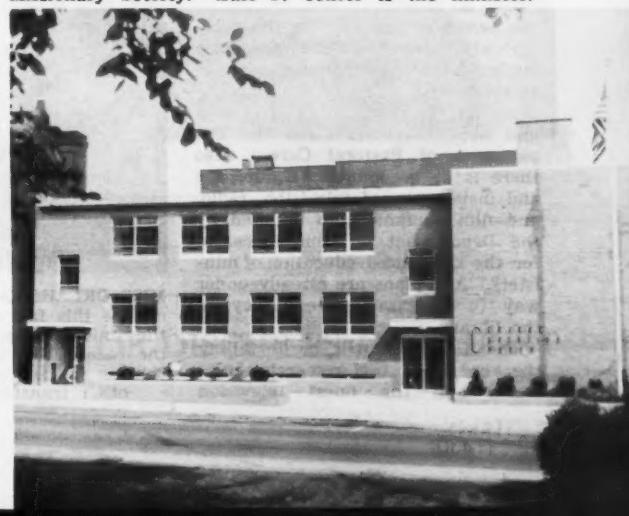
BUILDING



FIRST CHRISTIAN CHURCH (formerly Englewood Christian), Chicago, Ill., recently completed this \$250,000 structure as the first unit in its master building plan. The sanctuary will accommodate 400 and the education section will care for 300. Future construction calls for a sanctuary seating 1,000 and space for 1,000 in the church school. Fred Thompson, Jr., is pastor of the church.

NEWS *in focus*

DEDICATION SERVICES for this new education building were held Sept. 25, 1960, by Central Christian Church, Uniontown, Pa. Speakers for the three services held that day included E. L. Thompson, executive secretary of the Pennsylvania Christian Missionary Society; Lewis F. Filewood, Jr., pastor of the Brownsville Christian Church; Wm. H. McKinney, former pastor of Central Church, now executive secretary of the Department of Men's Work of The United Christian Missionary Society. Earl P. Confer is the minister.



CAMPUS COVERAGE

Christian Theological Seminary Receives Grant Totaling \$194,570 From the Lilly Foundation

INDIANAPOLIS, IND.—The board of directors of Lilly Endowment, Inc., has authorized a grant of \$194,570 to Christian Theological Seminary located here. The grant, the largest ever made by this foundation to a seminary, is to be used for the purchase of equipment, establishment of research and training facilities, and scholarships for interns and research assistants in urban church planning; communications including television, radio and religious drama; pastoral care and counseling; and a comprehensive survey of library needs.

Seminary President Beauford A. Norris and the authors of the four-project proposal, Drs. F. E. Rector, Lowell G. Colston, A. E. Edyeann and H. K. Shaw, explained the urgent need of the seminary for money with which technical equipment can be purchased and by which scholarships can be provided so that specially trained leaders can be sent forth.

This group of the seminary faculty proposed \$56,804.21 for research training facility; \$72,000 for television, radio and film program; \$61,000 for the area of pastoral counseling; and \$4,765 for a proposed library survey—a total of \$194,569.21.

Dr. Rector, professor of church and social structure, will head the program for research and training; Dr. Colston, assistant professor of pastoral care, will direct the area of pastoral counseling; Dr. Edyeann, professor of communication, will head the television, radio and film program; and Dr. Shaw, librarian, director of publications, will oversee the library survey.

The administration and faculty at the seminary are now in the process of purchasing the necessary equipment to begin immediately to establish the research training facility for the Department of Church and Social Structure and the Department of Pastoral Care. Also there is to be immediate purchase and installation of television, radio, and film equipment to be used by the Department of Communication for the specialized education of ministers. And plans are already under way to increase the efficiency of the library.

The Seminary will be installing the very latest IBM research equipment, and the finest television

equipment. Students will receive instruction in the areas of the church and community planning, television, radio and drama, and counseling.

Campus Capsules

FORT WORTH, TEXAS—Texas Christian University and this city celebrated the golden anniversary of their "partnership" with a week-long observance Oct. 2-8. The university, then 37 years old, opened on its present, permanent campus here in the fall of 1910. To commemorate their first half-century together, students and townspeople attended a number of special concerts, banquets, campus tours, radio and TV programs, and other events. Mayor Thomas S. McCann proclaimed the period as TCU's "50-Years-in-Fort-Worth-Week."

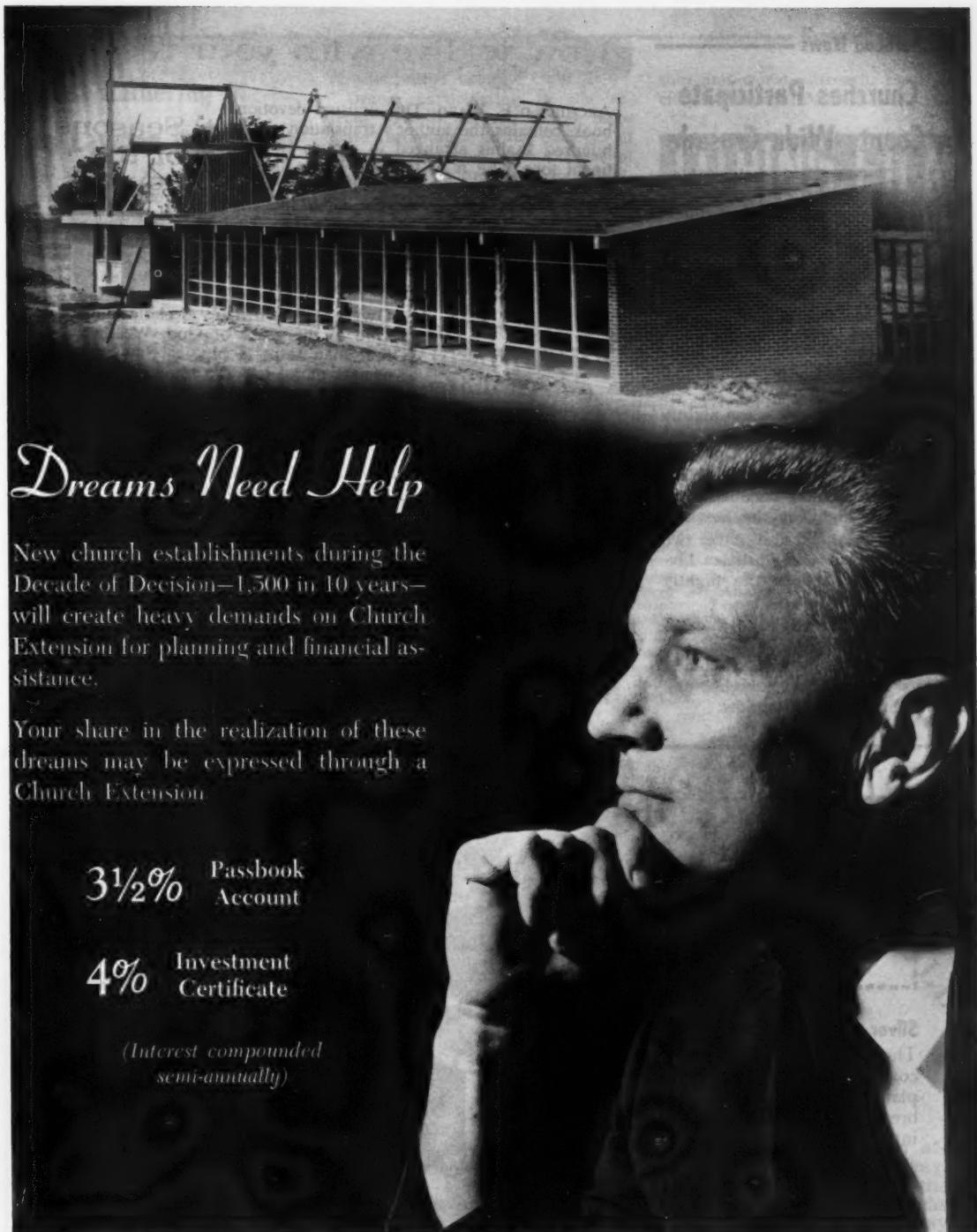


MISS OKLAHOMA, Kay Creed, has chosen Phillips University, Enid, for her college this fall after spending her first two years as a music student in the University of Oklahoma. Pictured under the Phillips entrance arch, the recent Miss America contender is checking through the catalogue of courses of her new school which began Sept. 14. She joined some 370 other transfer and new students who became Phillipians this fall.

WILSON, N. C.—Atlantic Christian College here opened its 59th academic year with the arrival of over 300 freshmen. Total enrollment for this year is expected to exceed last year's figure of 1,219 which was a record number for the college. The convocation address was given Sept. 15 by Robert Frederick West, minister of St. Paul's Christian Church, Raleigh.

HAWKINS, TEXAS—According to the registrar, Mrs. V. Carney Waddleton, 152 freshmen including 35 advanced freshmen, 150 upperclassmen and six special students have enrolled here at Jarvis Christian College. These students came from 16 states: New York, Florida, Louisiana, Mississippi, Kentucky, Michigan, Illinois, Indiana, Alabama, Oklahoma, South Carolina, Arkansas, North Carolina, California, Georgia and Texas—and Africa.

ORANGE, CALIF.—The following have recently been added to the faculty and administrative staff of Chapman College: Dr. Bruce C. Browning, professor of education and chairman of the division of graduate studies; Dr. Ronald Huntington, associate professor of philosophy and religion; Henry Kemp-Blair, instructor in speech and drama; Kenneth Luis Miller, assistant professor of Spanish and assistant dean of students; Miss Thelma H. Pearson, associate professor of home economics; Guy Wainscott, business manager; and Mrs. Ola Whitaker, head resident of Women's Residence Hall.



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110 South Downey Avenue

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18 Churches Participate In County-Wide Crusade

CLAY CENTER, KAN.—Lelan Akins, Disciple evangelist from Tulsa, Okla., directed an interdenominational evangelistic crusade for 18 churches in Clay County, Kansas. The services were held here in the county seat with capacity or overflow crowds every night.

O. Edmund Pendleton, minister of First Christian Church, North Little Rock, Ark., was the director of music for the crusade.

The preaching services ran nightly for two weeks with cottage prayer meetings each morning. A highlight of the crusade was the all-night prayer meeting conducted the first Friday night of the services.

Evangelist Akins also gave two lectures on Victorious Christian Living each day besides the nightly sermon.

In addition to city and county-wide interdenominational crusades, Mr. Akins also conducts local church revivals for Christian churches and directs enrichment programs.

How to live with your feelings

ARCHIBALD F. WARD. This unusual devotional book contains the author's translation of one hundred Psalms arranged in groups by emotional tone. Use it to find the Psalm that reflects a particular mood and to communicate to God your feelings—even harsh, negative ones. This book makes available the vital resources of the Psalms to all who seek health and holiness.

\$3.00

Seasons of the Soul

The Fulfillment of Life

OWEN M. WEATHERLY. Relating the law of God to the grace of God, Weatherly sees that man respects physical law but rebels against moral law. To find true fulfillment, he states, we must put our lives in harmony with God's will, accepting his grace as the power for obedient, abundant living. \$3.00

WILLIAM B. WARD. With magnificent poetry and intense drama the book of Job probes the darkness of suffering—darkness lightened but not dispelled when the unfathomable, all-loving God speaks to Job out of the whirlwind. This devotional type of Bible study guide will be valuable to all who have experienced pain or loss.

\$2.50

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Thoughtful gift for your pastor, this home communion set is beautifully silver-plated, features frosted glass bottle, bread tray, plus 6 glasses neatly fitted into velvet-lined case.

45A290 . . . \$22.50

45A289 . . . extra bottle, each
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Pastor's Communion Kits

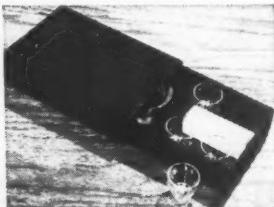
Two elegant new kits with these lovely features: air-tight, frosted flagon, silver bread tray with special storage container; 4 Antioch Chalice cups; genuine leather case, silver plate for engraving.*

45A512, silver cups . . . \$35.00

45A513, plastic cups . . . \$25.00

*Engraving 25c per letter or punctuation point.

Complete line of Communion Ware



Elder's Communion Kit

Portable communion service . . . so light, small, will fit into suit-coat pocket! Four Antioch Chalice cups in case for easy access by bed-ridden. Frosted, air-tight bottle, polished bread box with lid.

45A439 . . . \$5.00

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Largest Gathering of Iowa Laymen in Retreat

DES MOINES, IOWA—The largest gathering of laymen from Christian Churches in Iowa was held at the Des Moines YMCA Camp near Boone.

Three hundred forty-six registered for the two-day retreat, the tenth annual "Men's Roundup," where western dress is the order of the day.

Ron Anderson, an evacuated Congo missionary, told the men of the work of the church in Congo up to the time of his own evacuation. He stressed the fact that the Congolese Christians did not want the missionaries to leave but knew at the same time they must leave. He asked for prayers from the men for those who are still working for Christ in the Congo, both the nationals and our own missionaries. The Sunday morning offering of \$343.31 was given to the emergency evacuation fund.

Also addressing the Iowa laymen was Lewis Ackers, Abilene, Tex., rancher and a "dollar-a-year" man for the Department of Men's Work

of the United Society.

Others participating in the retreat were H. LaVern Kinzel, associate secretary, Iowa Society of Christian Churches and director of men's work in the state; Paul Walters, a Des Moines attorney; Tom Foglesong, minister, Capitol Hill Christian Church, Des Moines; Warner Muir, minister, University Christian Church, Des Moines; and Fred Sawyer, director of steward-

ship and world outreach, Iowa Society.—BRUCE C. MOSHER.

TITHING FILM

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In 45 minute color-sound.
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Here is the **COINSORTER** you saw on display in Louisville . . . a clever, new idea to save time and effort. Comprised of five unbreakable green plastic trays, each designed to separate half-dollars, quarters, dimes, nickels and pennies, the **COINSORTER** separates all of the coin offering into its component parts.

CHRISTIAN BOARD OF



Just pour coins from offering plate to top tray, give a few shakes with the hands until each coin has fallen into the proper tray of the **COINSORTER** for easy counting. Size of the **COINSORTER** assembled: 9" diameter, 4" high. Each tray 9" x 1 1/8". Will handle any ordinary size offering easily. Every church will want one!

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PUBLICATION—ST. LOUIS

Obituaries

Charles G. Elsam

Charles G. Elsam, 96, retired Christian Church missionary, who served in India and Jamaica, died June 30.

Born in India, of English parents, he was ordained to the Methodist Episcopal ministry. He later became interested in our plea for Christian unity and in 1898 identified himself with the Christian Mission in India, working in Bilaspur among the railway people. Later he worked in Binsa, Maudha and Mandwa.

In 1927 Mr. and Mrs. Elsam retired from active service and moved to Chicago, Ill. However, they shortly accepted the emergency call of The United Christian Missionary Society and went to Jamaica where Mr. Elsam became pastor of the Duke Street Christian Church and assisted in evangelistic work through the island.

William T. Hughey

William T. Hughey, pastor since 1931 of the Level Park Community Christian Church, died in Battle Creek, Mich., June 16. He was born June 27, 1900, in Mancelona, Mich.

He attended Johnson Bible College, four years through high school and two years of college. He received the A.B. degree from Battle Creek College. At one time he also served as pastor of the Church of Christ, Jackson, Mich.

Survivors include his widow; four sisters, Mrs. Charles Meadows, Grand Rapids, Mich., Mrs. Malcolm Olthouse, Bellevue, Ky., Blanche, Howard City; and Vada, of Pontiac; and five brothers, Elmer of Detroit, Vaughn of Tiffin, Ohio, Oscar, Malcolm and Nelson of Mancelona.

Robert N. Simpson

Robert N. Simpson, retired Christian Church minister, died July 30, 1960, at the Christian Church Home of Louisville. He was 85 years old. His pastorate included New Albany, Ind., Chestnut Street Church, Lexington, Ky., Harrodsburg, Ky., Shawnee Church, Louisville, Ky., La Grange, Ky., Athens, Ga., Birmingham and Mobile, Ala. He was a graduate of Transylvania College and The College of the Bible.

Mr. Simpson is survived by his widow, the former Elizabeth Stevens, and two nephews. Burial was in the Lexington cemetery.

James J. Walker

James J. Walker, retired Christian Church minister, died recently in Torrance, Calif., at the age of 71. A graduate of Atlantic Christian College and Vanderbilt University, he served 50 years as a minister of the Disciples of Christ.

His pastorate included Eighth Street Christian Church, Greenville, N.C., Woodland Street Christian Church, Nashville, East End and Central Church, Memphis, Tenn., State Street Church, Redlands, Calif., Arlington Avenue Church, Los Angeles, Calif., and several ad interim ministries.

Mr. Walker is survived by his widow; two daughters, Mrs. Martha Jean Easely of Torrance and Mrs. Marjorie Faye Warren of Santa Monica, Calif.; a son, James J. Walker, of Palo Alto, Calif.; two sisters, Mrs. Verna Pierson and Mrs. Ersie Neely of Selma, Alabama.

Mrs. Frank S. Connely

Mrs. Nannie Brown Connely died suddenly July 24, 1960, near her home in Warsaw, Ky. She was the wife of Frank S. Connely, who is chairman of the board of trustees, Kentucky Female Orphan School.

Mrs. Connely was for 60 years an active member of the Warsaw Church where for 37 years she served as organist.

The funeral services were held in the family residence with the pastor, Herbert Tinsley, officiating.

Mrs. Opal C. Harmon

Mrs. Opal C. Harmon died at Paris, Tex., on July 30, 1960, where she was a charter member of Memorial Christian Church in that city. She had served on the church board, church school teacher, committee chairman and CWF president.

She was active in brotherhood life, serving on the Texas Board of Christian Churches and a district representative to the Juliette Fowler Home in Dallas.

Survivors include one daughter, Mrs. Rudie Rice, San Antonio, one brother, five sisters and three grandchildren.

Harry W. Mount

Harry W. Mount, 64, pastor of Sixth Street Christian Church, Middletown, Ind., died Aug. 14, 1960. He was a graduate of Butler University and Christian Theological Seminary, Indianapolis, Ind.

He served as pastor of Christian churches in several cities including Kendalville, Fleming Gardens, Indianapolis, Rochester, Hammond and Trafalgar, Ind., Oklahoma City, Okla., Canon City, Colo., and Osage Indian Reservation at Fairfax, Okla.

Survivors include his widow, Charlotte Mount; a daughter, Mrs. Jean McGowan of Indianapolis; three sons, Ralph and Arthur of Indianapolis and Gene of Trafalgar; a sister, Mrs. Neille Evans of Indianapolis; and seven grandchildren.

Mrs. Victor A. Sinclair

Mrs. Victor A. Sinclair, 78, died in Belton, Mo., Aug. 23, 1960, at the home of her son, Hugh J. Sinclair, pastor of the Belton Christian Church.

She was married in 1906 and moved to Enid, Okla., where she and her husband were active members for many years of Central Christian Church. Mr. Sinclair died in 1946 and since that time she had made her home in Enid.

In addition to her son she is survived by a granddaughter, Mrs. Phillip Hayes, wife of the minister of First Christian Church, Leon, Kan. Burial was in Enid at the Memorial Park Cemetery.

Hugh Foster

After a ministry spanning 35 years and a three-year retirement, Hugh Foster died Aug. 27, 1960. He served Christian Churches in Oregon, Washington, Idaho and Montana. His last pastorate was in John Day, Ore., a congregation which he helped to start.

He died at Indianapolis, Ind., where he had lived to be near his two stepsons, Medford H. and Wesley O. Jones, both ministers of the Christian Church. He is also survived by his widow.

Herbert William Head

Herbert William Head was born in Prince Edward Island, Oct. 10, 1864, and died in Pacific Grove, Calif., Sept. 21, 1960. He came to California as a youth. In 1888 he was married to Sadie Newlove and the couple moved to Gilroy, Calif., where they made their home until 1894 when they moved to Pacific Grove where Mrs. Head passed away in 1938. Mr. Head married Kathryn Bailey in 1941.

He united with the Christian church at the age of 14 in Prince Edward Island and was an active member until the time of his death. Survivors include his widow; one sister, Mrs. Ella Betts, Portland, Ore.; and several nieces and nephews. Mr. Head held a life subscription to THE CHRISTIAN.

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Storyland. This weekly paper, for reading aloud to the children, has appealing pictures, stories and devotions on everyday things. *Single yearly subscription, \$1.25; 5 or more to one address, 25 cents each quarter.*

Home and Church Songs. Here are prayers, singing games, songs about the Bible, nature, the family, home and the church. **Records**—three 45 r.p.m. extended-play, non-breakable vinylite records with a tenor and soprano singing 40 of the songs to piano accompaniment. Piano plays alone for the children to sing, too. **\$2.95.** **Songbook**—All the songs in the kindergarten course are printed in an attractively illustrated two-color book. **65 cents.** **Records and songbook, \$3.45.**



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The Sit-in Strikes

by Robert A. Fangmeier



WE ARE not only entitled to service, but we want it." This declaration by a young Negro seemed to sum up the determination back of the sit-in demonstrators seeking equal service at lunch counters in Southern chain stores. At the high point of the sit-ins nearly 1,000 young people, mostly Negroes, had been arrested. But the sit-ins, sit-downs and picket lines continued in 50 cities in nine Southern states throughout the school year. After a summer lull it seems likely that this movement for equal rights will continue, strengthened by the endorsement of our major political parties in their platforms.

The sit-in demonstrations opened a second front in the fight of Negroes to secure equal rights. Direct action was now coupled with legal action.

Sit-in demonstrators also put into mass effective use the theory of non-violence. The non-violence concept is most often associated with India's Mohandas Gandhi, who first used the technique against the British in 1937. In violation of the British salt tax laws he set out in a march to the sea. Gandhi called his campaign, which was to win freedom for his people, *satyagraha*, or truth force. His followers were expected to refrain from violence even in the face of violence by their opponents. Gandhi himself and many of his followers furthermore insist on a positive love for one's enemies, "a turning of the other cheek" philosophy so familiar to Christians.

The lunch counter sit-in demonstrations at first glance appeared to be another dance that Christians could sit-out. But this intuitive retreat from controversy was never more wrong. White students sat with Negroes at lunch counters in the South and in the North thou-

sands took part in sympathy picketing of chain stores which practiced segregation in the South. Christian students, both white and Negro, were involved through their Nation's Student Christian Federation. NSCF has set up a legal aid and scholarship fund for arrested and/or expelled students.

Ministers and laymen were involved. In San Antonio, Tex., the Council of Churches mediated the dispute between the stores and Negroes which led to equal service for all people at lunch counters. One of the leaders in this movement was Donald Baugh, a Disciple minister and head of the Council of Churches. Together with a number of Christian businessmen of the city, Mr. Baugh was able to bring the store owners and Negro leaders together. Result: no sit-ins, no picketing, no headlines!

In Raleigh, N. C., 46 white and 13 Negro ministers commended the sit-in demonstrators for using a "non-violent means in a forgiving spirit to express their views on the practices of discriminations." The ministers concluded that "Christ would refuse no man food if he were hungry; no child education if he wanted to learn; and no person fellowship if he sought to worship. We believe that Jesus would open the door to every man who knocked."

The sit-in demonstrators also were being aided by a sympathetic press in some sections of the South. The *Raleigh News and Observer* heaped scorn on the unequal lunch counter seating policy. Wryly the newspaper observed that perhaps standing up the Negro had only the status of a servant but sitting down he was a guest. "But an odd 'guest,'" said the paper. "In effect, he was cordially invited to the

house but definitely not to the table."

What does it all mean? Quite obviously a cup of coffee at Woolworth's is a doubtful victory by itself. But as a symbol of equality it is tremendously important. Moreover, the use of the non-violent direct action technique seems to confirm an impatience among Negroes that even their white friends have been unwilling to admit. White citizens have assumed that "they" would set the time schedule of progress toward equality. Nothing could be further from the truth. Negro leadership is educated and able. It will henceforth determine the time schedule toward equality.

Another white "ostrichism" may be a testing ground of our Christian faith. "They don't want to worship with us," it is said. Facts, fiction and imagination are marshalled to prove the case. Do we really believe this, or only hope that it is true? In the midst of the sit-in furor the Raleigh, N. C., ministers sensed the larger issue when they declared that "Christ would refuse no man . . . fellowship if he sought to worship. We believe that Jesus would open the door to every man who knocked."

The last word on this question and many others will go to the young people. Already there have been several "kneel-in" demonstrations in churches and the National Student Christian Federation in a bulletin on the sit-in demonstrations has declared, "With reference to the church, we again and again are receiving evidence that there is a growing impatience about the continued segregation of the churches, and a growing feeling that the churches are not taking seriously the demand for social justice and racial equality."

"You Are What You Read"



Stewardship

Stewardship in Contemporary Theology. Edited by T. K. Thompson. Association Press. 252 pages. \$3.50.

This book, edited by T. K. Thompson, is a compilation of nine stewardship authorities. It serves as both a review and a refresher of Biblical stewardship. Also it gives suggestions on how we may improve the management of our property and our money.

This book is an outgrowth of a Theological Study Conference on stewardship, held July 15-17, 1959, at Wagner College, Staten Island, New York, under the sponsorship of the Department of Stewardship and Benevolence of the National Council of Churches.

The book brings to focus the fact that the Biblical tithe has come to be a subject of great importance once again in our Protestant churches.

The first chapter "Stewardship in the Old Testament" was rather hard to digest. It stresses the legalistic reasons for good stewardship. The second chapter "Stewardship in the Teachings of Jesus" has some very good concluding statements. One which I underscored was "Jesus' stewardship was not something given, complete and perfect from the beginning of his ministry, but an achievement worked out in hourly and daily obedience to God."

I found the most helpful chapter in the book to be chapter six, "Stewardship and Christian Doctrine" by T. A. Kantonen. Mr. Kantonen states, "Nothing is more important for stewardship than to grasp clearly and retain firmly this profound causal relation between divine sovereignty and human responsibility." "Neither church-going nor tithing is an end in itself, but both habits may be useful in preparing the way for wholehearted commitment to Christ." "Tithing is a proper starting point, but is not the proper stopping point any more than the legalism which prompted the question."

Joseph Fletcher's chapter eight "Wealth and Taxation: The Ethics of Stewardship" is filled with fresh

insights one of which I thought quite significant, "Our generation must be needledd into facing the ominous gap between our private opulence and our public poverty."

The eighth and ninth chapters are closely akin. In the ninth chapter Mr. Rasmussen quotes Russell Lynes with this serious question, "What is so good about good times?" "The things that are increasing with prosperity are rudeness, juvenile delinquence, deterioration of services, mental disorder, use of tranquilizers, bad debts, the appearance of luxury rather than solvency."

This book has an excellent bibliography for the student of stewardship. It will be a most useful book for our brotherhood as it seeks to challenge our people toward the goals for the Decade of Decision.—HARVEY QUENETTE.

Your Money

Your Money and Your Church. By Richard Byfield and James P. Shaw. Doubleday and Co. 238 pages. \$3.95.

Two Episcopal clergymen of California have prepared a volume which should make a significant contribution to the leaders of church stewardship and finance programs. The book is about money stewardship and church finance, but does an excellent job of placing these within the context of a total Christian philosophy of stewardship.

Nearly half of the book is devoted to exploring the Christian doctrine of stewardship. In this section are to be found many evidences of the extensive experience of the two authors. They give interesting treatment to such subjects as: the tithe as a Christian standard for giving, problems arising from traditional giving patterns, Madison Avenue sales techniques in church canvassing, professional fund raising campaigns, etc.

The remaining portion of the book gives detailed techniques and procedures for conducting a canvass of the membership. Far more detail is given than is possible in any of the briefer manuals which are used as guides for the canvass program.

Neither half of the book should be taken as complete in itself. A canvass based on the wrong concepts of stewardship will have no lasting value. Neither can the best possible stewardship theory improve the church unless there is an effective procedure for leading individuals to personal commitment.

Ministers, stewardship committees and canvass directors will find in this book an abundance of helpful techniques as well as solid theory to assist them in program responsibilities in the area of stewardship and finance.—JACK V. REEVE.

Bible Study

The Message of the Bible. By Charles M. Laymon. Abingdon Press. 127 pages. \$1.

There are many books about the Bible that the church school teacher and pastor become acquainted with as they prepare for teaching and preaching. There are few such books to help the average church member enjoy his study and understanding of the Bible. The author has written extensively in the field of Bible study. Here again, he writes in his simple and concise style, a book that is easily read, can be understood by the average reader, and is helpful.

The author, in commenting on the Bible, says: "Although its story is both human and divine, its intention is not to report mainly on human events, but to interpret the acts of God on our behalf." He states his purpose for this little book in this way: "The present volume attempts to set in bold relief this message of the Bible and introduce the reader to the variety of its contents." In a day when we are much concerned about the truth of physical things we should be "moved to turn to the Scriptures for deeper moorings, and to discover afresh its answers to the meaning of human existence." Here is a book that will help to do this.

The average reader of this much needed book will find help in discovering the Word within the words.—CHARLES E. CRANK, JR.



questions answered

by Charles J. Betts

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QUESTION: From a functional standpoint, is the campus plan more desirable for Christian education than single unit construction?

ANSWER: This campus plan is more suitable for a city or community church where a seven-day-a-week program is undertaken. Today's church building is used more and more during the week for an expanded program. Such use requires a different approach to the planning process so that many activities may occur at the same time without interference, one with the other.

Separation of units is by age level groups, thus permitting a youth meeting, a wedding, a church supper and a class party all at the same time. Sound and sight are more easily controlled. Plenty of light and air are available for each room. Steps are eliminated. Nearby play areas may be created for small children.

Each unit may be designed for the use to which it will be put. Ceiling heights, windows and window sills, materials and equipment may be each arranged to fit the need without being hampered by the set pattern of a large building. The scale and proportion can be designed for the occupants. The atmosphere of small and separate units is more informal and home-like and less institutional than a single large building.

Each unit is a complete one, with heating and plumbing, thus permitting individual unit use at less cost than using a portion of a large building.

The campus plan is especially adaptable for a newly organized congregation just starting its building program. The future is sometimes uncertain as to the eventual membership and program. As second, third and other units are constructed the size and facilities contained therein can be adjusted to fit the need at the time of construction. This is not always true of additions to a single unit building since the design and size are most often controlled by its initial design.

A campus plan thus has complete

Charles J. Betts is the Consulting Architect for the Board of Church Extension.

flexibility in program, design and number of future units as well as creating a more informal and less institutionalized atmosphere.

Books Received—

THE STUDENT AT PRAYER. Compiled by H. D. Bollinger. The Upper Room. 96 pages. \$0.75 per copy; \$7.50 per Dozen.

TOWARD HEALTH AND WHOLENESS. By Russell L. Dicks. The Macmillan Company. 158 pages. \$3.50.

AFTER THE STORM THE RESTORING FIRE. By J. Walter Rich. Christopher Publishing House. 254 pages. \$3.

THE FIRST STUDY BOOK OF LOISGLOVER. Presented by Loisglover Peace Foundation. The Christopher Publishing House. 73 pages. \$2.

LOISGLOVER REVEALED. Presented by Loisglover Peace Foundation. The Christopher Publishing House. 166 pages. \$3.75.

THE OLD TESTAMENT. Illustrated by Marguerite de Angeli. Doubleday and Company, Inc. 376 Rhymes, more than 260 Illustrations. \$6.95.

LIGHT BENEATH THE CROSS. By Stuart Barton Babbage and Ian Siggins. Doubleday and Company, Inc. 161 pages. \$2.95.

WHY? By Graham N. W. Lesser. Pageant Press, Inc. 144 pages. \$2.75.



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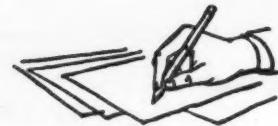
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—Alexander Campbell



Letters . . .

Appreciates Lappin

Editor, *The Christian*:

I have read the letter to the editor from S. S. Lappin (*The Christian*, July 3, 1960).

Thank you, Mr. Lappin, from the bottom of my heart, for that letter. It expresses the way I feel and I know the way dozens of other "cooperatives" feel. And if that is the way our brotherhood thinks why don't we get word to all the preachers and state secretaries so that they won't persecute churches and individuals who do. From what I have read recently and because of what I have experienced recently it would appear that if any church, minister or layman has any so-called "independent" tendencies, he, she or it are to be excommunicated from the brotherhood. Even if they have a grandfather or a distant relative who was "independent" they are to be looked upon as not fit to associate with. I would like for my church and me to be truly independent—free to make our own choice as to where our money would go.

With men of Dr. Lappin's standing in the brotherhood taking a stand such as he has we can take heart. May his tribe increase!—MRS. EARL W. SPAHR, Pocatello, Idaho.

EDITOR'S COMMENT: This has always been my attitude toward "independents." Many of my independent acquaintances say it is not the method that concerns them. It is our theology which prevents their fellowshiping us. In my experience, I have not known any of this suspicion on the part of "cooperatives" and I am sorry to hear of it. I realize some people consider the theological questions closed—in their favor—and that they cannot conscientiously fellowship those who are wrong. I have never been able to trust my conclusions enough to exclude my brother from my fellowship because he differs from me.

Likes Editorial

Editor, *The Christian*:

Just a note to express my appreciation for your editorial in the July 10 issue of *The Christian*.

Mrs. Ballinger and I have just returned from a trip to Puerto Rico where I was doing some work with our youth conference and working with the McLean Conference committee on the development of a

new conference site. I would certainly agree with you in the feeling that the enthusiasm and vigor of our Puerto Rican churches and brethren is truly inspirational. We visited several of the same churches that you mentioned in your article and, of course, spent a good deal of time with Mr. and Mrs. Michael Saenz.

Our youth work is equally inspiring. Also, we felt that they had a good youth conference and that their whole Christian education program is on a high level.—JAMES L. BALLINGER, Indianapolis, Ind.

Confirmed in Christ*

Editor, *The Christian*:

This is to cast our vote for more inspirational articles such as "Confirmed in Christ" by John Hornby, appearing Aug. 7, 1960.

The Christian does an excellent job of keeping us informed and advised. This inserted biography of a great man served as a refreshing drink of water to enjoy along

with our regular meal of reading.

—CLARENCE and MARGARET WICKSTROM, Moberly, Mo.

Tribute

Editor, *The Christian*:

How sad I am to hear of the death of Dr. Myron Hopper. He was a great man and was loved by all of us at The College of the Bible. He was dedicated to God in training hundreds of young men for the ministry.

He gave us something in the classroom as well as in our fellowship. He was never too busy to welcome a student into his office to discuss any problem. He was an outstanding professor, yet he was also a student with us.

I know that I speak for every College of the Bible graduate in saying that we will miss Dr. Hopper. And as we carry on our ministry, we will do so with a little more zeal, knowing that we must help fill the gap left by a great friend.—TED G. FAULCONER, Nelsonville, Ohio

RELAX . . .

GOOD IMPRESSION

It was late afternoon when we arrived at our destination. We were going to spend the night with a family we had not seen for a year.

Everyone came running when we stopped. There was a flurry of hugging and kissing. Suddenly, I heard my wife say to the youngest girl: "For goodness sake, Susan, why are you wiping the kisses off?"

The little girl looked shyly at the ground. "I wasn't wiping them off," she said. "I was rubbing them in."

—VERNON BOSAU

* * *

THIEF!

Boy: "I ain't got no pencil."

Teacher: "I haven't a pencil, you haven't a pencil, we haven't any pencils, they haven't any pencils."

Boy: "Wot's happened to all them pencils?"

The trouble with leisure time is that very soon you are working overtime to pay for the expensive habits you have acquired.

—CHRISTIAN ADVOCATE

* * *



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Making Men Whole. Mr. Phillips shows here how Christ alone can bring "wholeness" to the individual and to all of the scattered human family. He succeeds to an extraordinary degree in restoring the wonder and glory of the Christian purpose. *10M114*, \$2.00

When God Was Man. Here are seven brief chapters to help you get a clearer picture of Jesus Christ—who was both God and man. *10W182*, \$1.25

A Man Called Jesus. In this series of short plays from the life of Christ, the author has preserved the same direct speech and simple, dignified language that so distinguish his translations. His imaginative approach sheds new light on familiar stories. *10M527*, \$2.50

New Testament Christianity. To revive Christian ideals Mr. Phillips believes that we need to understand the distinguishing marks, qualities, and roots of New Testament Christianity. *10N168*, \$2.25

Plain Christianity. J. B. Phillips gives a stinging rebuttal to all who think that Christianity is outdated. Originally radio talks, here are the fundamental truths of the Christian faith. *10P185*, \$1.95

Your God Is Too Small. This is a popular, forthright statement of the need for an enlarged conception of God, by the world-famous translator. *10Y138*, \$2.00

The Church Under the Cross. A realistic contact with the pulsebeat of Christian Missions in our day, this book has a message of universal interest—for beyond regional and denominational limits. *10C523*, \$2.50

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